

INDIANA BAPTIST HISTORY

1798—1908

WILLIAM T. STOTT

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1798-1908



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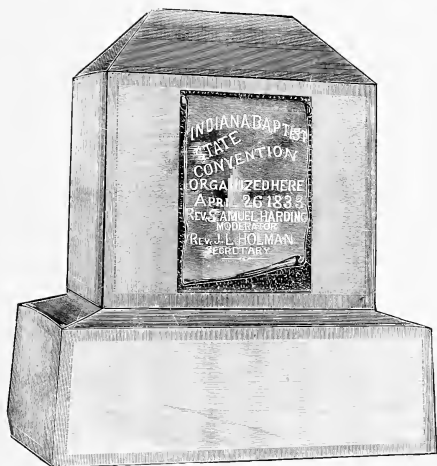
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Dedicated to
FRANKLIN COLLEGE

To which are flowing in increasing volume the interest, the sympathy, the gifts and the prayers of the Baptists of Indiana; and from which is going out a growing multitude of symmetrically trained young men and young women to be the bearers of social, moral and spiritual health and blessing to the churches, the commonwealth, the country and the world.

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PREFACE.

The author having through many years interested himself in gathering data for a history of the Baptists of Indiana, had the impression that he owed it to his brethren to undertake the work. He has found them willing and glad to assist in the undertaking, and he is under obligation to many; he would particularly mention the help rendered by the Rev. J. K. Howard, of Indianapolis, and the Rev. L. S. Sanders, of Franklin, in gaining a knowledge of the Associations of south-western Indiana; and the Rev. Charles Herring, of Lima, in securing statistics of the Free Baptists of northern Indiana. Certain facts are found here which may also be found in Dr. William Cathcart's Baptist Encyclopædia, and in Dr. J. A. Smith's Baptists of the Western States east of the Mississippi—but the author furnished the Indiana notes for both these treatises.

As to the statistics of numbers and finances, only approximate accuracy can be claimed, because of the imperfect records and reports of the churches and because of the fact that the church year, the Association year, the Convention year and the year of the different national denominational organizations do not coincide with the calendar year, nor with each other. The statistics given are substantially correct. The biographical sketches have been given in connection with the Association or Society in which the person did most of his denominational work. It is believed that the Index is sufficiently full for the guidance of the reader; and

the cuts inserted will afford pleasure to the thousands in the State who personally know the men and women thus brought to remembrance.

If the reader shall find as much interest and profit in a review of the high Christian character and heroic deeds of the early Indiana Baptists, as the author has found, the volume will not have been written in vain. He wishes to record his indebtedness to his sons, Wilfred T. Stott and Roscoe G. Stott, for valuable assistance as the work was being carried through the press.

Franklin, Indiana, 1908.

W. T. STOTT.

DIVISION I.

GENERAL CONDITIONS IN THAT PART OF NORTHWEST TERRITORY, NOW CALLED INDIANA, AT THE CLOSE OF THE SEVENTEENTH CENTURY, AND THE BEGINNING OF THE EIGHTEENTH CENTURY.

The general surface of Indiana is well drained except at the north where there is a good deal of low swampy ground, and also a large number of small lakes. The principal streams are the Ohio river on the south, the Wabash river on the west, White Water on the east, the Kankakee river on the northwest and the Maumee on the northeast.

The highest point of land is near the present city of Fort Wayne, from which there is a gradual descent towards the southwest. Along the streams there is a heavy growth of timber consisting of a great variety of trees, prominent among which are the beech, oak, poplar, maple, walnut, elm, ash and sycamore. The surface is rich alluvial soil, but more fertile in the north and center than at the south. In the northwest there are several extensive stretches of prairie.

This much of the geography is given for the more ready location of the centers of population, and also the centers towards which the white immigrants would tend; for it is well known that the first settlements

were made on or near the principal lakes and streams. Accordingly we find the larger number of Indiana villages on the Wabash river and its tributaries, and on the Maumee and Illinois rivers. The present site of Fort Wayne more than any other locality, was the headquarters of the Miamis (a branch of the Algonquins), a principal tribe of the territory. The principal highways used by immigrants in coming to this new territory were the rivers and lakes—especially such rivers as take their rise in the localities whence the immigrants came.

A study of the geography of the country will also make clear the natural location of the so-called “portages.” Those, for instance, who came by the way of the northern lakes—as Lake Erie—would find their way up the Maumee, and then if they desired to reach the Mississippi river they must carry their boats across the land to the headwaters of the Wabash; hence the term portage was given to the carrying place. The one just now mentioned was probably the principal one; others were those connecting St. Josephs of the Lake with the headwaters of the Kankakee, and Lake Michigan with the headwaters of the Tippecanoe which empties into the Wabash. Another overland route much used, although it cannot be called a portage was that from The Falls (Louisville, Ky.), to the Post at St. Vincents (Vincennes). The direct distance between these two points is about eighty-five miles, while that by way of the Ohio and Wabash rivers is more than three times as great.

The first settlements of white men in the territory

now called Indiana were made by the French who came by the way of the St. Lawrence river and the lakes; they were not only discoverers but also settlers and missionaries. Among these were some who established a trading post at Vincennes as early as 1710; and following these came a colony in 1735. These were all on terms of friendship with the Indians, for they were engaged in trade with each other, the Indians furnishing furs, for the most part, and the French such articles of manufacture as they found to be most acceptable to the Indians.

Following the Treaty of Paris, made in 1763, by which the French relinquished Canada and the territory east of the Mississippi river, except New Orleans, the English began to occupy trading posts formerly in possession of the French. Vincennes was one of the points in what is now Indiana to come under the control of the English; and it remained under their control till 1779 when it was captured by General George C. Clark. Those who came into the state from the south came either down the Ohio river, stopping at The Falls, or at some point on the northern bank farther up; or, coming through Kentucky, crossed the Ohio at The Falls. Some followed the Ohio down to the mouth of the Wabash and ascended that river.

Another means of access to the state at that early time was from the east. Immigrants would enter the mouth of the Miami river, below Cincinnati, and ascending that stream for a few miles would enter White Water river and thus reach the White Water valley, far-famed for its beauty and fertility. Immigrants

came to the new west in large and increasing numbers, as rapidly as the main difficulties were gotten out of the way. Reports of the fertility of soil and salubrity of climate in the Mississippi valley had spread far and wide, and thousands were ready to come, willing to endure the privations of pioneer life, but could not overcome their dread of the savage Indians.

The wave of immigration would ebb or flow as the prospect for conquering the savages would grow dim or bright. There was a strong and general conviction that so rich a territory ought not to be abandoned to men who had none of the elements of progress in their nature and habits; and yet it was acknowledged that their lands should not be taken from them without their consent, and without remuneration. But the initiative must lie not with the Indians who were satisfied with their wild, idle and savage mode of living, but with the white men who were anxious to conquer the natural difficulties, develop the vast possibilities of the country, and "make the wilderness to blossom as the rose." In addition to the attractiveness of the soil and other material resources the white men clearly foresaw the bright political and religious future made sure by the famous Ordinance of 1787. This ordinance will be referred to at length further on.

The depredations of the Indians were frequent, made sometimes because of real or fancied ill treatment, and sometimes without any apparent reason except the general one that the white man was determined by fair means or foul, to rob them of their lands and the home of their fathers. Kindly treatment sometimes

had a salutary effect, but usually the Indians were willing to sue for peace and enter into treaty only after they had been severely chastised in battle. The depredations on the white settlements in Ohio, along the Miami river and in adjacent parts of the country became so numerous and dastardly in 1789 that General Washington determined to send an army under General Josiah Harmar to administer a merited and severe rebuke.

The expedition started out from Fort Washington, Cincinnati. The Indians—mainly Miamis—under their leader, Little Turtle, met General Harmar's men, and using tactics unknown to civilized warfare, defeated them; not, however, till they had destroyed several Indian villages, and burned the corn that was stored in them. This defeat greatly retarded immigration, and carried consternation to the families already settled in that part of the country adjoining the Miami and Ohio rivers, for the Indians became the more bold and cruel.

So great was the fear and inconvenience that General Washington decided to gather, equip and send another army into the Indian country. General Arthur St. Clair was chosen to lead the campaign. It started from Fort Washington also, and invaded the Indian country in 1791. It met with a sorer defeat, if possible, than did General Harmar's army two years before. As a consequence immigration greatly declined, in fact came to a standstill.

But the Mississippi valley was too tempting to allow the white man to give up all efforts to gain control of

it; and in 1794 another campaign was organized with a larger number of soldiers and in command of a general (Anthony Wayne), as to whose success there could hardly be a rational doubt. It was believed that a general who had accomplished so many daring feats during the Revolutionary war, would be equal to any military tactics that Little Turtle might see fit to bring to bear.

General Wayne's military fame had preceded him to the place of conflict. In the Indian council of war, Little Turtle somewhat discouraged undertaking the engagement saying: "We gained the victory in two battles under different leaders, and it is hardly possible that we shall gain a third." He also reminded his warriors that "General Wayne is a blacksnake, a soldier who never sleeps."

True to his past record General Wayne achieved a great victory and made the savages willing and glad to sue for peace. Accordingly there was effected that great treaty called the treaty of Greenville, by which a large area of the Indian lands was ceded to the United States. With these further obstructions removed the tide of immigration again set in. In 1800 Indiana had a sufficient population to be erected into a territory of the United States, and General William Henry Harrison, who had been a very efficient officer under General Wayne, was made governor with headquarters, for the time, at Vincennes. The work of organization and improvement went on at a fair rate, except for the occasional raids of the Indians on the white settlements. It was known to Governor Harri-

son that Tecumseh, an Indian chief, and his brother "the prophet," were quietly at work to form a north-west Indian Confederacy—the ultimate purpose being the extermination of the whites and again controlling the lands once occupied by their own fathers. These leaders pretended great friendship for the whites and especially for Governor Harrison. Tecumseh proposed a friendly visit, and the governor promptly consented; the latter however knew Indian treachery too well to be deceived, and went to the council prepared for any emergency.

It soon became known that at a given signal the Indian warriors were to fall upon the whites, including the governor, and dispatch them; but they found that the white soldiers who were with the governor were ready for whatever might come, and the purpose was abandoned. However, preparations went on and at length the governor gathered an army and marched north to meet the Indian warriors. The result was the well known battle of Tippecanoe, in which the Indians were completely routed, and peace was once more in prospect.

The next account that we have of Tecumseh is that he was killed in the battle of Thames, in which Governor Harrison led the Americans against the allied English and Indians, and gained as complete a victory as he had previously in the battle of Tippecanoe.

With the principal hindrances now out of the way, the tide of immigration again set in, so that by 1816 the population of Indiana Territory was sufficient for it to be formed into a State.

The State was organized December 11th, 1816, with the capital at Corydon, where the capital of the territory had been located in 1813; Jonathan Jennings was elected first governor. The population of the State was 4,875 in 1800; 24,520 in 1810, and 147,178 in 1820.

Among the principal causes that invited immigration to the west was the great Ordinance of 1787. Various states had ceded their western territory to the United States and these lands composed the Northwest Territory formed in 1787 and an ordinance was passed for its government on July 13th of the same year. For breadth of view and catholicity of spirit this ordinance is scarcely less important than the Declaration of Independence itself. The men who were foremost in the construction and enactment of this ordinance will be held in grateful remembrance as long as the people of this northwest shall live and prosper.

Worthy of particular mention among these men are President Jefferson, who insisted upon the clause excluding slavery; Nathan Dane, of Massachusetts, who wrote the ordinance, and Manasseh Cutler, of Connecticut, whose interest was doubtless due in part to the fact that he was one of a company to buy a large tract of land in the territory. Others doubtless had a share in the final passage of the act, as Rufus King, of Maine; Richard Henry Lee, of Virginia, and William Grayson, of Virginia.

We can scarcely conceive the importance of this ordinance, except in the light of the results. Today the five states into which this territory was divided—Ohio,

Indiana, Illinois, Michigan and Wisconsin—contain a population of 15,895,581 (census of 1900), and a total assessed valuation of \$7,101,690,993 (valuation of 1900). Their annual expenditure for education and religion is many millions of dollars, and the modern means of communication, travel, transportation and manufacture find their fullest use within the boundary of these states.

But the sections of the ordinance that had most influence in directing the home-seekers to the Northwest Territory were Article 1st:

“No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship, or religious sentiments in said Territory”; and Article 3d:

“Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property, rights, and liberty they shall never be invaded nor disturbed, unless in just and lawful wars authorized by Congress, but laws founded in justice and humanity, shall from time to time be made for preventing wrong being done them, and for preserving peace and friendship with them.”

The most powerful of the statements, however, was found in the first part of Article 6th:

“There shall be neither slavery nor involuntary servitude, in the said territory, otherwise than in the pun-

ishment of crimes whereof the party shall have been duly convicted.....”

The immigrants came from both south and east; those from the south were in the main from Virginia and North Carolina, and many of them first settled in Tennessee and Kentucky. Hoping to escape the institution of slavery they made their way north, crossing the Ohio river, for the most part at “The Falls,” Louisville, Ky., and finding homes in southern Indiana, were soon active in labors for the building up of the new country. Others came down the Ohio river, and found homes either near the river on the bottom lands, or farther back on the up-lands, or they followed up the Big Miami river and crossed overland to the White Water valley. Still others came from New England through New York, Pennsylvania and Ohio, and found homes in the middle and northern parts of Indiana. Of course a few came from other directions; for instance some followed the Ohio river to the mouth of the Wabash river and then followed up that stream, and entered the state from the west. As has already been said some came by the way of the lakes and entered the state from the north; these latter were mostly from New York, Pennsylvania and Ohio.

Among those who came to this new country it is fair to suppose that not a few were Baptists; for the states from which they came were well represented by Baptists who had made a long and heroic struggle for their religious beliefs. This was especially true as to Virginia and New England. Will it not be well therefore for us to inquire somewhat carefully into the Bap-

tist conditions prevailing in the localities from which the pioneers came to early Indiana?

For this purpose I have selected a well known document, believing that it will give as full and accurate a notion of Baptist principles as anything that could be placed in evidence; it is a memorial and remonstrance presented to the General Assembly of Virginia at the session for 1775.

“TO THE HONORABLE, THE GENERAL ASSEMBLY OF THE COMMONWEALTH OF VIRGINIA:

“We, the subscribers, citizens of the said commonwealth, having taken into serious consideration a bill, printed by order of the last session of the General Assembly, entitled, ‘A bill establishing a provision for teachers of the christian religion, and conceiving that the same, if finally armed with the sanction of the law, will be a dangerous abuse of power; are bound as faithful members of a free state, to remonstrate against it and to declare the reasons by which we are determined.

“We remonstrate against said bill:

“BECAUSE we hold it for a fundamental and unalienable truth ‘that religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.’ The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it, as these may dictate. This right is in its nature an unalienable right. It is unalienable because the opinions of men depending only on the evidence contemplated by their own minds,

cannot follow the dictates of other men. It is unalienable also because what is here right towards men is duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes acceptable to him. The duty is precedent both in order of time and in degree of obligation to the claims of civil society. Before any man can be considered as a member of civil society he must be considered as a subject of the governor of the universe. And if a member of civil society, who enters into any subordinate association must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular civil society do it with a saving allegiance to the universal Sovereign. We maintain therefore that in matters of religion no man's right is abridged by the institution of civil society; and that religion is wholly exempt from its cognizance. True it is that no other rule exists, by which any question that may divide society can be ultimately determined, but by the will of the majority. But it is also true that the majority may trespass on the rights of the minority.

"BECAUSE if religion be exempt from the authority of the society at large, still less can it be subject to that of the legislative body. The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments; more necessarily it is limited with reference to the constituents. The preservation of a free government requires, not that merely the metes and bounds which separate each department

of power, be invariably maintained; but more especially that neither of them be permitted to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such an encroachment, exceed the commission from which they derive their authority, and they are tyrants. The people who submit to it, are governed by laws made neither by themselves, nor by an authority derived from them, and are slaves.

"BECAUSE it is proper to take alarm at the first experiment on our liberties we hold this prudent jealousy to be the first duty of citizens and one of the noblest characteristics of the late revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish christianity in exclusion of all other religions, may establish with the same ease, any particular sect of christians to the exclusion of all other sects? The same authority that can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to contribute to any other establishment, in all cases whatsoever.

"BECAUSE the bill violates that equality which ought to be the basis of every law; and which is more indispensable in proportion as the validity or expediency of any law is more liable to be impeached. If 'all men are, by nature equally free and independent,' all men are to

be considered as entering into society on equal conditions, are relinquishing no more, and therefore retaining no less, one than another of their natural rights; above all they are to be considered as retaining an equal title to the free exercise of religion according to the dictates of conscience. While we assert for ourselves a freedom to embrace, to profess and observe the religion which we believe to be of divine origin; we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence that has convinced us. If this freedom be abused, it is an offence against God, not against man. To God therefore, and not to man, must an account be rendered. As the bill advocates equality, by subjecting some to peculiar burdens, so it violates the same principle by granting to others peculiar exemptions. Are the Quakers and Menonists the only sects who think a compulsive support of their religion unnecessary and unwarrantable? Can their piety alone be entrusted with the care of public worship? Ought their religions to be endowed, above all others, with extraordinary privileges by which the proselytes may be enticed from all others? We think too favorably of the justice and good sense of these denominations to believe that they either covet pre-eminences over their fellow-citizens, or that they will be seduced by them from the common opposition to the measure.

“BECAUSE the bill implies—either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil polity, the first is an arrogant pretension, falsified by the extra-

ordinary opinion of rulers in all ages, and throughout the world; the second an unhallowed perversion of the means of salvation. Because the establishment proposed by the bill is not requisite for the support of the christian religion. To say that it is a contradiction to the christian religion itself, for every page of it disavows a dependence on the power of this world, it is a contradiction in fact, for it is known that this religion both existed and flourished, not only without the support of human laws but in spite of every opposition from them; and not only during the period of miraculous aid but long after it had been left to its own evidence and the ordinary care of Providence. Nay, it is a contradiction in terms; for religion not invented by human policy must have pre-existed and been supported. It is, moreover, to weaken in those who profess this religion a pious confidence in its innate excellence, and the patronage of its Author; and to foster in those who still reject it, a suspicion that its friends are too conscious of its fallacies to trust it to its own merits.

“BECAUSE that experience witnesses that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of christianity been on trial. What have been the fruits? More or less in all places pride and indolence in the clergy; ignorance and servility in the laity; in both superstition, bigotry and persecution. Inquire of the teachers of christianity for the ages in which it appeared in its greatest luster; those of every sect

point to the ages prior to its incorporation with civil policy. Propose a restoration of this primitive state, in which its teachers depended upon the voluntary rewards of their flocks, many of them predict its downfall. On which side ought their testimony to have greatest weight—when for or against their interest?

“BECAUSE the establishment in question is not necessary for the support of the civil government. If it be urged as a necessary support of civil government only as it is a means of supporting religion, and it be not necessary for the latter purpose, it cannot be necessary for the former. If religion be not within the cognizance of civil government, how can it be said to be necessary to civil government? What influence, in fact, have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in more instances they have been seen upholding the thrones of political tyranny; in no instances have they been seen guarding the liberties of the people. Rulers who wished to subvert the public liberty may have found an established clergy convenient auxiliaries. A just government instituted to secure and perpetuate it needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and property; by neither invading the rights of any sect, nor suffering any sect to invade the rights of any other.

“BECAUSE the proposed establishment is a departure from that general policy, which offers an asylum

to the persecuted and oppressed of every nation and religion, a promised luster to our country, and an accession to the number of its citizens. What a melancholy mark is the bill of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be, in its present form, from the inquisition, it differs from it only in degree; the one is the first step, the other is the last, in the career of intolerance. The magnanimous sufferer under the cruel scourge in foreign regions, must view the bill as a beacon on our coast, warning him to seek some other haven where liberty and philanthropy in their due extent may offer a more certain repose from his troubles.

"BECAUSE it will have a tendency to banish our citizens. The allurements presented by other situations are every day thinning our number. To superadd a fresh motive to emigration by revoking the liberty which they now enjoy, would be the same species of folly, which has dishonored and depopulated flourishing kingdoms.

"BECAUSE it will destroy that moderation and harmony which the forbearance of our laws to intermeddle with religion has produced among its several sects. Torrents of blood have been spilt in the old world by vain attempts of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. This has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wher-

ever it has been, has been found to assuage the disease. The American theater has exhibited proofs that equal and complete liberty if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the state. If, with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know no name that will too severely reproach our folly. At least let the warning to be taken at the first fruits of the threatened innovation. The very appearance of the bill has transformed that 'christian forbearance, love and charity which of late mutually prevailed' into animosities and jealousies which may not soon be appeased. What mischiefs may not be dreaded should this enemy to the public quiet be armed with the force of law?

"BECAUSE the policy of the bill is adverse to the diffusion of the light of christianity. The first wish of those who ought to enjoy this precious gift ought to be that it may be imparted to the whole race of mankind. Compare the number of those who have as yet received it, with the number still remaining under the dominion of false religions, and how small is the former! Does the policy of this bill tend to lessen this disproportion? No; it at once discourages those who are strangers to the light of the truth from coming into the regions of it; and countenances by example the nations who continue in darkness in shutting out those who might convey it to them, instead of levelling as far as possible every obstacle to the progress of truth, the bill with an ignoble and unchristian timidity would circum-

scribe it with a wall of defense against the encroachments of error.

"BECAUSE attempts to enforce by legal sanctions acts obnoxious to so great a proportion of citizens tend to enervate the laws in general and to slacken the bands of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of the impotency of the government on its general authority?

"BECAUSE a measure of such singular magnitude and delicacy ought not to be imposed, without the clearest evidence that it is called for by a majority of citizens; and no satisfactory method is yet proposed by which the voice of the majority in this case may be determined, or its influence secured. 'The people of the respective counties are indeed requested to signify their opinion respecting the adoption of the bill at the next session of the Assembly.' But the representation must be made equal, before the voice either of the representatives, or of the counties will be that of the people. Our hope is that neither of the former will, after due consideration, espouse the dangerous principle of the bill. Should the event disappoint us, it will still leave us in full confidence that a fair appeal to the latter will reverse the sentence against our liberties.

"BECAUSE finally, 'the equal right of every citizen to the free exercise of his religion according to the dictates of conscience' is held by the same tenure with all our other rights. If we recur to its origin it is equally

the gift of nature ; if we weigh its importance it cannot be less dear to us ; if we consult the 'Declaration of those rights which pertain to the good people of Virginia as the basis and foundation of government' it is enumerated with equal solemnity, or rather with studied emphasis. Either, then, we must say that the will of the legislature is the only measure of their authority ; and that in the plentitude of this authority they may sweep away all our fundamental rights ; or, that they are bound to leave this particular right untouched and sacred ; either we must say that they may control the freedom of the press ; may abolish the trial by jury ; may swallow up the executive and judiciary powers of the state ; nay, that they may annihilate our very right of suffrage and erect themselves into an independent and hereditary assembly ; or we must say that they have no authority to enact into a law the bill under consideration.

"WE, THE SUBSCRIBERS, say that the General Assembly of this Commonwealth have no such authority ; and that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this remonstrance, earnestly praying, as we are in duty bound, that the Supreme Law-giver of the universe, by illuminating those to whom it is addressed, may, on one hand turn their councils from every act which would affront his holy prerogative, or violate the trust committed to them ; and on the other guide them into every measure which may be worthy of his blessing, may redound to their own praise, and may more firmly

establish the liberties, the property and the happiness of this commonwealth."

The foregoing Memorial and Remonstrance (found in Semple's History of the Rise and Progress of Baptists in Virginia), was made in opposition to a bill which proposed an assessment of taxes for the support of religious teachers. This Memorial is one of the ablest papers ever written in favor of "a free church in a free state;" and although the scholarly Madison may have given its final shape the Baptists of Virginia, through many years of earnest discussion had taught him and the country the importance and sacredness of religious liberty. This Remonstrance gives us a clear conception of the spirit and conviction that pervaded and controlled the men, some of whom came to the west and helped to shape religious opinion in the early time. Those who came, most evidently, had had ample opportunity to know what Baptists believed—and why. And the oppositions, ostracisms and persecutions had brought Baptist doctrines out into such bold outline that it is safe to predict that these doctrines would not be forgotten nor ignored nor allowed to die even in the strenuous life and labors of the pioneer. A few years later when civil and religious liberty seemed to have gained a great victory—as in the adoption of the United States Constitution—Virginia Baptists, still jealously guarding their dear-bought rights, were led to ask whether the instrument sufficiently secured the enjoyment of freedom of conscience.

Accordingly the General Committee elected to act for the denomination met in Richmond in August,

1789, and prepared an address to President Washington; the following extracts will sufficiently express the main matters included:

“When the constitution first made its appearance in Virginia, as a society we had unusual struggles of mind fearing that the liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the regal government, when mobs, bonds, fines and prisons were our frequent repasts. We are convinced on the one hand that without an effective national government the states would fall into disunion, and all the consequent evils; and on the other we fear, should we give the constitution our assent that we should be accessory to some religious oppression, should any one society in the Union preponderate over all the rest, and get possession of the government, which is very possible, and against which no provision is made, we have voted unanimously that the constitution does not make sufficient provision for the secure enjoyment of religious liberty. Amidst all these inquietudes our consolation arises from the consideration that the plan bears the signature of a tried and trusted friend in whose opinion it must be good; and that if religious liberty is rather insecure in the constitution, the administration will certainly prevent all oppression; for a Washington will preside. May God long preserve your life and health for a blessing to the world in general, and to the United States in particular; and when, like the sun, you have finished your course of great and unequalled services, and you go the

way of all the earth, may the Divine Being who will reward every man according to his works, grant unto you a glorious admission into his everlasting kingdom through Jesus Christ our Lord."

An extract or two from President Washington's reply will let a flood of light in upon the fine regard he had for our denominational fathers in Virginia.

"....If I could have entertained the slightest apprehension that the constitution planned by the convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I never would have placed my signature to it; and if I could now conceive that the general government might be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution...."

"Whilst I recollect with satisfaction that the religious Society of which you are members, has been, throughout America, uniformly and almost unanimously the firm friends of civil liberty, and the persevering promoters of our religious revolution, I cannot hesitate to believe that they will be faithful supporters of a free yet efficient government."

Under the circumstances, and with such a spirit, it is not to be wondered at that very soon an amendment would be made to the constitution, and that Virginia Baptists should suggest its substance; and this is the form of amendment as suggested by them.

"That religion or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men have an equal natural and inalienable right to the free exercise of religion, according to the dictates of conscience, and that no particular sect or society ought to be favored or established by law in preference to others."

The amendment as it was finally adopted is as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances."

And so we can repeat with added emphasis that whoever of the Baptists came from Virginia to the west ought to have known full well what their religious convictions were, and been able to defend them.

What was true of the Baptists of Virginia was equally true of those of North Carolina, for they too had gone through the same conflicts and persecutions. Indeed many of the North Carolina Baptists went from Virginia.

"Sir William Berkeley, governor of Virginia, drove out of that colony the Baptists and Quakers who found a refuge in the Albemarle region of Carolina." (Moore's History of North Carolina.)

Most of the Baptist men, afterwards prominent in other parts of the country, had their home and train-

ing in North Carolina—as Revs. Daniel Marshall, W. T. Brantley, Jesse Mercer, R. B. C. Howell, A. M. Poindexter and Basil Manly. When Virginia was presenting her Memorial and Remonstrance to the Legislature (1785), there were 3,776 members of Baptist churches in North Carolina; so we can take it almost as a matter of course that many of these found their way west into the Mississippi valley.

But what of New England? Were Baptists numerous there? And did they have the same fight for religious freedom that their southern brethren had? And did they belong to the number of those who came to find homes in this faraway and uncultivated west?

From the time of the banishment of Roger Williams from Massachusetts (1635), for teaching that “the civil magistrate’s power extends only to the bodies, goods and outward state of men” to the adoption of the constitution in 1787 the Baptists of New England suffered many wrongs and hardships in their struggle for religious liberty. Many appeals were made to the Massachusetts Provincial Congress, but in vain; after the Baptists of Ashfield had regularly settled a minister a paedo-Baptist minister was brought in and the Baptists were taxed to him for five years (Ford, p. 192); “the Baptists of Montague took advice of a lawyer and endeavored to comply with your law according to his direction; yet they were taxed and strained upon; they sued for relief in your courts which so far from helping them that it took away one hundred and fifteen dollars more.”

Mr. Moody, who was a member of the Gorham

church, although he had certified the assessor of his town, had "his good riding beast seized for a tax of about six dollars," and when he appealed to the Assembly in Boston, it was in these words:

"As the case of your petitioner somewhat resembles the case of the poor man who, travelling from Jerusalem to Jericho, fell among evil men, your petitioner from principles of charity and equity doth believe that you will not pass him by on the other side of the way, but with the good Samaritan show pity, bind up his wounds and set him up on his own beast, which has been violently taken away." (Ford.)

Again and again the Baptists of the New England states were taxed to support a ministry in which they had no interest, and for which they had little respect. Their petitions for relief were neglected or ignored, and their property to the last farthing was taken to satisfy the tax collector. The Puritans were far more severe in their exactions than were the Pilgrims, and yet the latter at last came much under the influence of the former. But everywhere the Baptists were making the plea that no man ought to be taxed to support a religion that his reason and conscience condemn. The persecutions were aimed at ministers more than at laymen; but these ministers exhibit a courage and depth of conviction that it is refreshing to contemplate. When they were sent to jail they used the jail window as a pulpit, and many a clear-cut and effective sermon was preached from these windows. In every community there were those who were persuaded of the injustice and cruelty of the persecutors, and in no

apologetic way expressed their sympathy for the persecuted. Indeed there seemed to be a strong current of popular conviction in favor of the fundamental convictions for which the Baptists were standing—particularly that of the rightful separation of church and state. And hardly less pronounced was the popular belief in the sovereignty of the conscience. Hence through the century and more of misinterpretation and persecution, the Baptist cause was gradually gaining ground. When matters became so unendurable that they could no longer be borne, and were appealed to the mother country, it was not uncommon for the king to grant relief, and there was a growing disposition in this direction.

The intellectual attainments of some of the Baptists were readily acknowledged, as is shown in the fact that two of the earlier presidents of Harvard college were Baptists; all the condition imposed was that they keep quiet as to their distinctive denominational beliefs; and as is well known President Dunster was relieved because he would not consent to be silent when his silence was construed as supporting a principle that he was sure was wrong. So great a man could not witness the persecution of Clark and Crandal and Holmes in Puritan Boston, and not have his whole being stirred. Their only crime was that of preaching the gospel of Jesus Christ as they understood it. Even Harvard himself was an Independent. And that the Baptists manifested a most gracious spirit is seen in the fact that they never sought revenge in any form. The largest gift to Harvard at that time was made by

a Baptist—Thomas Hollis, of England. And a still more striking example was that of Roger Williams who, though misinterpreted and persecuted even to exile, yet did all in his power to assist the civil officers, even risking his health and life to prevent an attack from a powerful body of Indians.

When the Rev. Isaac Backus, of Connecticut, was made agent for New England Baptists in 1772, he brought to his work intelligent convictions, large and accurate observation and willing devotion. He was fifty-two years of age and had already in mind the writing and publishing of a volume on the History of New England Baptists. When the work was finished in 1796 it was contained in three volumes and is now a standard on the subject. The work of his agency soon brought him forward into the affairs of not only New England but also of the whole country. He appeared before the Massachusetts Provincial Congress in an appeal from which we make limited extracts:

“Honored Gentlemen: At a time when all America are alarmed at the open and violent attempts that have been made against their liberties, it affords great cause of joy and thankfulness to see the colonies happily united to defend their rights; and particularly that their late continental congress have been directed into measures so wise and salutary for obtaining relief and securing our future liberties; . . . must we be blamed for not lying still and thus let our countrymen trample on our rights and deny us the very liberty that they are ready to take up arms to defend for themselves? You profess to exempt us from taxes to your worship, and

yet tax us every year. Great complaints have been made about a tax which the British Parliament laid upon paper; but you require a paper tax of us annually. All America is alarmed at the tea tax, though if you please they can avoid it by not buying; but we have no such liberty.... If any ask what we would have we answer—only allow us to freely enjoy the religious liberty that they do in Boston, and we ask no more. We remain hearty friends to the country and are ready to do all in our power for its general welfare.”

This is signed by Isaac Backus, “Agent for the Baptist Churches in this Province by advice of their Committee; Boston Dec. 2d, 1774.”

In this same year, somewhat earlier, Mr. Backus arranged to go to Providence; he writes:

“Went over to Providence to commencement. Met with Mr. John Gano, of New York, and Mr. William Van Horne, of South Hampton, Pennsylvania. They with Mr. Manning and Hezekiah Smith, all were earnest for me to go to the Association in Medfield, and also to the Congress in Philadelphia; and represented that now is the most likely time to obtain our religious liberty that we have ever known. I had many objections against it, but when I awoke next morning the religious liberties of three colonies or more appeared so weighty in my mind that if I might do anything for their relief I was made willing to do it and leave my private concerns to Him that orders all things.”

The Association gave to Mr. Backus the following certificate:

“To the Honorable Delegates of the several Colonies

in North America met in general Congress in Philadelphia:

"Honorable Gentlemen: As the Antipaedobaptist churches in New England are mostly concerned for the preservation and defense of the rights and privileges of this country, and are deeply affected by the encroachments upon the same which have lately been made by the British Parliament, and are willing to unite with our dear countrymen vigorously to pursue every prudent measure for relief; so we would beg leave to say that as a distinct denomination of Protestants, we conceive that we have an equal claim to charter rights with the rest of our fellow subjects, and yet have long been denied the full and free enjoyment of those rights, as to the support of religious worship. Therefore we, the elders and brethren in twenty Baptist churches met in Association at Medfield, twenty miles from Boston, September 14th, 1774, have unanimously chosen Mr. Isaac Backus as our agent to lay our case in these respects before you, or otherwise to use all prudent means he can for our relief."

Signed "John Gano, Moderator, and Hezekiah Smith, Clerk."

Mr. Backus went to Philadelphia and was joined by delegates of the Philadelphia Association. The general result of the deliberations of the Congress all the world knows; the petition sent to Parliament was ignored and scoffed—and the war of the Revolution came on.

When it was all over, and the great decision had been made at Yorktown, the country was ready for better

government than Britain had ever afforded. The constitution was adopted; Baptists urged that an amendment be made absolutely guaranteeing religious liberty to all. The amendment was adopted, as was suggested in the sketch of Virginia.

After all this suffering and protest of a century, is it not certain that those Baptists who came into the Mississippi valley, whether from New England or Virginia or other states, would come with clear-cut and deep-bedded convictions as to religion?

And we are at a stage in our survey where we may with confidence state what the main principles were for which our people suffered and contended for a century and more. They were:

I. SEPARATION OF CHURCH AND STATE.

II. REGENERATION THE CONDITION OF CHURCH MEMBERSHIP.

III. INDIVIDUAL RESPONSIBILITY TO GOD.

IV. CONGREGATIONAL CHURCH GOVERNMENT.

V. IMMERSION THE ONLY SCRIPTURAL BAPTISM.

A hasty inference might be that there was great unity, almost uniformity, in all things among these early Baptists; but it was not so. Agreeing in the essentials mentioned above, they yet were far apart as to incidental matters. Most persons at all acquainted with the religious history of this country know that there are many schools of Baptists. A partial classification would include at least these—Regular, Separate, United, General, Particular, Primitive and Freewill. It may be satisfactory to many to know something of the origin and distinctive features of these various schools.

In Great Britain the two principal schools of Baptists were the General, and the Particular; the General inclining, in the main to Arminian views, and the Particular to the Calvinistic.

In America, especially in New England, as a consequence of the great revival under Edwards and Whitefield, many Baptist churches, taking on new life, and placing more emphasis on the necessity for spirituality became more aggressive than the others—separated from the others, thus far, and so came to be called Separates; the churches that did not thus separate came to be called the Regulars. In Virginia the two schools, after some years of division, finally met to discuss the propriety of union. In August, 1787, at the fourth session of the General Committee, held at the Dover meeting house a report was submitted which was, in substance, as follows:

“To prevent the Confession of Faith usurping a tyrannical power over the conscience of any one; we do not mean that every person is bound by the strict observance of everything therein contained; yet that it holds forth the essential truths of the gospel, and that the doctrine of salvation by Christ and free unmerited grace alone, ought to be believed by every christian, and maintained by every minister of the gospel. Upon these terms we are united; and desire that hereafter the names Regular and Separate be buried in oblivion, and that from henceforth we shall be known by the name of the United Baptists of Virginia.”

Hence the term “United.” It should be noted in passing, however, that these designations did not con-

tinue to have the same meaning. In the United States to-day, and for some time past, the term Regular Baptists means those who, in the main, are Calvinistic and believe in the use of all right means for promoting the kingdom of God, as Missions, Education, Bible schools and so on. The distinction of General and Particular lies in this that the General believe in what is termed general atonement, while the Particulars do not. The former are usually Arminian in doctrine while the latter are Calvinistic. Primitive Baptists incline to ultra Calvinistic views and are therefore opposed to the ordinary use of human means for the promotion of the kingdom. Free-will Baptists believe in freedom of the human will in regeneration and conversion. The founder of the school was Benjamin Randall, of New Hampshire, who was converted under Whitefield's preaching. But let it be repeated that these various schools of Baptists all and always held to the five fundamental doctrines enumerated above.

There were some subsidiary schools which may be named, but no extended notice is necessary: for instance, Primitive Baptists are divided into Means and Anti-means, but they are both ultra-Calvinistic. Seventh-day Baptists have the distinction that they observe the seventh day of the week as their day of rest and worship, rather than the first. German Baptists or Dunkards, in general practice community life, believe in the washing of feet as a gospel ordinance, have love-feasts in connection with the celebration of the Lord's Supper, and in difficult matters call in the aid of the Annual Conference.

In addition to these attempts of the various schools of Baptists, and the efforts of other christian denominations to evangelize the west, there was also at least one attempt to show that a prosperous state was possible without the aid of the christian religion; this was generally known as the New Harmony Community, located in the southwestern part of Indiana. Below is an estimate of the organization made by Elder John M. Peck in 1825, after a personal visit to the place.

"I rode a few miles on purpose to see the Community lately formed by Mr. Owen. The town of Harmony is situated on the right bank of the Wabash (he must have meant the left bank), and was originally founded by a colony of Germans under a Mr. Rapp. There are a number of excellent buildings, fine gardens with walks, labyrinths, vineyards and so on, but at present much of it lies waste. The town is crowded with a population under somewhat peculiar police regulations. There is a mixture of every class of people as to their religious preferences; but a large number, perhaps one fourth, are deists and atheists. These are the principles taught in the schools. The children are taught to believe nothing but what the senses can demonstrate. This society is only in the incipient stage of the social community which Mr. Owen contemplates. Here men are to be prepared by a state of probation and discipline, to enter into that rest and happiness which he contemplates will be enjoyed by those who shall be divested of all religious hopes and fears.

"At evening, by arrangement of the committee, the

meeting of the society was postponed and an opportunity given for me to deliver a lecture in the meeting house. I did not begin in the usual way of public worship but lectured on 'Man,' his nature, his character, his wants, etc., the necessity of religion to such a being, and the character of the gospel; and then enforced the duty of following the guiding light of the scriptures.

"A Mr. Jennings, head teacher and lecturer, proposed to deliver a lecture in defense of his system some ten days hence. But this did not satisfy the public mind. Finally it was agreed that he should lecture the next evening and give me an opportunity to reply. I soon found the whole town in commotion. Parties were collected at the street corners debating. Numbers called on me presenting their grateful acknowledgements for my lecture, and expressing the hope that I would defend the truth. I cannot but think that God in his providence has sent me here to stay the devouring flood of infidelity and atheism. The following evening I heard Mr. Jennings deliver his lecture, in which he displayed considerable ingenuity while supporting his principles of atheism. He did not come out fully and openly to the understanding of all, but presented the subject in such a way as could not be mistaken by an observing person. I replied to him in a short discourse, in which my endeavor was to fully expose his principles, and fully declared that I would expose them through the country. It is now fully evident that Owen's system is based on atheism; and that every ef-

fort will be made to erase from the minds of its receivers every idea of God."

He further writes: "As a perfect demonstration of the bitter fruits of this system I visited a lady who was a member of a Baptist church in Cincinnati, and being in widowhood with several children, she joined this community of Owen. Here she was induced to marry one of the members of it, who turned out very soon to be an atheist in full, who now laughs and mocks at her, and in every way interferes with her religious duties. She evinced the utmost distress in regard to her situation, and that of her poor children."

But to return: from such conditions in general, whether in New England, New York, Pennsylvania, the Carolinas or Virginia, the Baptists came into the west—into Indiana; and we shall not fail to find that they brought clear and strong denominational convictions with them.



DIVISION II.

HISTORY OF TWO OF THE EARLY CHURCHES.

The first Baptist church formed in the territory which now constitutes Indiana, in fact the first Protestant church, was organized November 22d, 1798, in the southern part of the state near the Ohio river and not far from "The Falls," Louisville, Ky. Here is the simple record of the organization:

"We, the church of Christ, on Owen's creek, in the county of Knox and territory northwest of the Ohio river, in the Illinois grant, was constituted as a church on the principles of the Baptist Confession of Faith adopted at Philadelphia in the year of our Lord 1765, being constituted by Brother Isaac Edwards. We have hereunto set our hands this day and date above written. John Fislar, Sophia Fislar, John Pettet and Cattern Pettet."

For thirty years this band of the disciples of Christ struggled manfully for the maintenance and promulgation of the gospel. Indeed it may be called "a heroic struggle of the church in the wilderness." Meetings seem to have been held on Owen's creek, Fourteen mile creek, (which was the name of the organization at first), and Silver creek. These three streams run south into the Ohio river; the first is farthest east and the smallest, the last being farthest west and largest.

(Let it be noted that some time after the organization of the Silver creek church there was another church organized on Fourteen mile creek, and called after the name of the stream; and still another church was formed at the mouth of Fourteen mile creek, and was called Mouth of Fourteen mile Creek). In this study of the first Baptist church in Indiana we have access to the records of the church, kindly loaned by Professor W. E. Henry, then Indiana State Librarian, and also to a pamphlet published by Deacon W. H. McCoy, for many years a member of the church at Silver creek.

At the meeting July 27th, 1799, James Abbett "is given liberty to exercise his gifts." It seems that when a brother was impressed that God had called him to preach he made it known to the church; if after the church heard the trial sermon it approved of his "gifts" he was given license to preach in a small territory, as for instance within the bounds of a single church. If after further trial he was still approved he was given the bounds of the Association; if not, he was advised to make no further attempts to preach. As an instance of how rigidly the church held control of its licentiates the records say that some years after this time Isaac McCoy appeared before the church with the confession that on a few occasions he had gone beyond the bounds assigned to him. He was forgiven! At the meeting August 30th, 1800, Brother Hobbs asked for a letter, and it was not granted. Probably his reasons were not good. Members were not received nor dismissed for the mere asking; there must be satisfactory reasons. Again and again, as the records show, appli-

cants for membership were asked to wait for further examination. There was no feverish anxiety for mere numbers. On August 8th, 1801, messengers were chosen to the Association (The Salem, of Kentucky), thus showing that associational organization was already in force in the west. The church connected itself with a Kentucky association for the good reason that none had yet been formed in Indiana. The first church meeting at Silver creek was held on August 27th, 1801. An order of business was adopted and also some rules of procedure. Exclusion of members may be by majority, admission by unanimity. All members must attend the meetings, and excluded members are to have their names read in public. (This last rule was soon changed.) March 13th, 1802, the church agreed to pay the ferriage, over the Ohio, of any minister disposed to come over and preach. A prevalent conviction at that time was that if a man were called of God to preach he would be glad to go anywhere, if only his necessary expenses were paid.

May 8th, 1802, the records of the church show that "the doors of the church were left open to the close of the meeting." Possibly there was some person in the congregation who might want to join as the services proceeded. Another note is that "members are to be talked to who have so far omitted baptism." At the June meeting of this same year the subject of feet-washing came up, and "members were asked to throw light on the thirteenth chapter of John."

A later record indicates that feet-washing was not regarded as a gospel ordinance. At the same meeting

a sister was excluded for the "heinous and abominable crime of defrauding." In matters of discipline it is evident that the church was intent on following the scriptural rule. Offended and offending brethren were first to meet each other; if that failed to effect a reconciliation two or three witnesses were to be taken along; if that failed then the matter was to be taken before the church; if it were a specially difficult case, then "helps" were asked to come in from neighboring churches. Sisters were in many cases appointed on committees to visit other sisters as to offenses against the church. A very happy word—"ripe"—is often found in the records, as "Is sister A—— ripe for exclusion;" or, "is brother B—— ripe for ordination." There was a recognition not only of fitness but also of the law of development, whether it be in a good or a bad direction. July 10th, 1802, a brother was excluded for "the heinous and abominable crime of falsehood;" and we are reminded of the action of the early church in the case of Annanias and Saphira. This excluded member was a preacher, and henceforth by a vote of the church its members "are not allowed to hear him preach, nor suffer him to preach in their houses" under pain of exclusion. Who can fail to see that this little church in the early wilderness was making an honest and earnest effort to do the will of the Master!

After six years the church had a meeting-house almost completed, and the deacons were ordered to "put in glass, sash and shutters, and bring in the bill." It is noteworthy that scarcely a monthly meeting came

without some matters of discipline being attended to—and without accessions to the church. The effort to keep the church pure did not deter men and women from applying for membership; may we not rather say it was a cause for the request for membership?

October 12th, 1805, "Brother Harrod still asks to be released as elder, and gives as a reason that there is no scripture warrant for a lay elder. It appears that nobody could find any such authority and the brother was excused." Baptists have never recognized such an office.

At the meeting December 7th, 1805, a most interesting case was taken up; "Brother Isaac McCoy, member of a sister church, wants this church to hear him in a grievance against Brother Newland, of this church." (A new case in church polity?) The church heard him and appointed a committee to try to settle the "distress." The committee failed in its effort. April 12th, 1806, the record runs—"Brother Newland is excluded for not hearing the church."

The high standing of Isaac McCoy in the churches must account for the decision that he was in the right; and the further evidence is that when Brother McCoy applied for membership by letter, and a member objected, the objection did not seem to be valid, and he was received on the letter. Is there not evidence of christian wisdom too in that Brother McCoy wanted the "distress" removed before he applied for membership?

September 6th, 1806, the church entered upon a system of raising money for current expenses. "Each

male member shall pay a proportionable part of church expenses according to their several abilities." And the sum of five dollars is to be "laid on" by the deacons for this year.

At a meeting held July 7th, 1807, it is known that Brother Isaac McCoy has an impression that he ought to preach; and the church gives him liberty to preach "in the bounds of the church."

June 11th, 1808, a query was submitted—"Does the church tolerate her members to practice false doctrines?" The church answers that "it is contrary to the gospel and to good order."

August 13th, 1808, a sister was excluded for joining the Marshalites, and brother Isaac McCoy was given license to preach "wherever God in His providence leads him." There are several instances during these years in which members bring accusations against themselves; they express sorrow, and are forgiven.

On October 27th, 1810, came this query—"Is it in order for members to keep their letters while living in the bounds of the church?" The church replies that it is disorder.

September 21st, 1811, Brother Royse was charged with betting at a shooting match (shooting matches were common in pioneer times in Indiana). March 21st, 1812, the church took into consideration the matter of forming an Association on this side of the Ohio river. The Association was afterwards formed, composed of the following churches: Silver Creek, Mount Pleasant, Fourteen Mile, Knob Creek, Indian Creek,

Upper Blue River, Lower Blue River, Camp Creek, Salem and White River.

July 24th, 1813, the church agreed to entertain the Silver Creek Association, and met on the following Thursday to repair the meeting-house and "erect a stage for the Association." (In the early times, and for many years the Associational meetings were held in a grove, and a kind of platform was built from which the speakers addressed the congregation; sometimes while a popular preacher addressed the assembly, the delegates from the churches would repair to the meeting-house for the transaction of the business of the Association.) A few meetings previous to this time the church received a communication from some Baptists asking whether they could be constituted an "arm" of this church. (This was a somewhat common custom, but later, the name "branch" was used rather than arm.)

December 25th, 1813, two brethren were taken under dealings for violating the Sabbath; and a brother and sister were asked to explain why they left the meeting, at some recent date, before the communion.

April 23d, 1814, a deacon was to be chosen, and the question arose whether the church will "nominate or vote by Ballad." Although their spelling was at fault, their method was all right. At the next meeting the clerk was ordered to write to a certain neighboring church to inform it that one of its members, living in the vicinity of this church is not maintaining a christian walk. (What loyalty to the Master and to christian obligation!) As an evidence of the tender feelings

of the church for the brethren we have this instance: June 25th, 1814, it fears that it had wounded the feelings of Elder Stark—it inquires of him directly and is glad to find that his feelings have not been wounded.

September 23d, 1815, the church agreed to purchase a copy of the Report of the Baptist Board of Foreign Missions (thus showing that at least up to this time the spirit of anti-missions had not manifested itself).

At a meeting on December 25th, 1816, a case came up that helps us to see how clearly the church understands the doctrine of church independency; the question is, "Does the church approbate to the proceedings of the committee appointed by the association?" The answer is, "it approbates." Such a question would have no place in episcopal church government—it does in Baptist polity. The association can recommend but not command; usually, however, the recommendation is given respectful attention—and except in rare cases is followed.

December 31st, 1816, the church asked Elder Jonathan Stark to serve the church as pastor, and arranged to get him a "great coat."

January 26th, 1817, the church ordered another copy of the Report of the Baptist Board of Foreign Missions; and to the question "Is it proper to assist the Mission Board?" the answer is "it is proper."

July 26th, 1817, Brother Royce McCoy was given the privilege of preaching in Kentucky.

April 24th, 1819, a brother was disciplined for selling spirituous liquors *on the Sabbath*.

June 26th, 1819, Sister Coombs was restored after having requested it four times.

July 14th, 1819, the church was asked this question—"Is it proper to take tickets of the Jeffersonville lottery?" The answer is in the negative; although at one time in this country churches raised money to build meeting-houses and christian colleges raised money for endowment by means of the lottery.

November 29th, 1819, the church agreed to buy Butterworth's Dictionary and Concordance for Brother J. T. Little, the pastor.

March 23d, 1822, the Silver Creek Association, convening at Pigeon Roost, suggested to the churches to drop the term "Regular" from their name; a committee was appointed to investigate the matter, but the term does not seem to have been dropped.

February 28th, 1823, the church selected John McCoy, John Powell and Josiah Harris trustees to superintend the building of a meeting-house which is "to be of brick, and with two chimneys." The size was to be 28 feet by 46.

At the meeting December 27th, 1823, the question came up—"Is it consistent with the gospel order for any church member, in common cases, to sue a brother or sister before bringing the case before the church?" The answer is in the negative. At the meeting January 4th, 1824, the trustees were ordered to procure *cherry* lumber for the doors. (What a change in conditions! Cherry lumber could not be found now for any price that a church could afford to pay.)

January 25th, 1825, the trustees report that when

all bills are paid there will be about \$22.00 in the hands of the church! Here is manifest something of the spirit of the people when the material was being collected for the temple—the command had to be given to cease, for there was more than enough.

June 23d, 1825, the question was raised, "Where does the ordination rite lie according to the scriptures—with the ministry or with the church?" The reply was "the sole power is with the church." Somewhat later, September 22d, 1827, this query was put—"Shall the vote for ordination be by unanimity or majority?" The answer was "by unanimity, unless reasons can be shown." About the same time the church passed a vote that "the laying on of hands is not essentially necessary."

April 25th, 1829, Brother George B. Campbell (quite a coincidence that his name should be Campbell!) propounded the query—"Is the church governed by the scriptures or by articles of faith?" The answer of the church, of course, was "by the word of God." Much is implied in that query; the *Christian Baptist*, an organ published by Alexander Campbell and his friends, began its issues in 1823, and by this time had found its way even into the western wilderness. It seems to have had considerable influence in leading members of Baptist churches to question the utility of articles of faith, and in fact all creeds of whatever kind. The Baptists of Virginia and New England had always insisted that the church derived its power from the word of God and not from councils and bishops and so this insistence appeared to many but

the reiteration and emphasis of an old and important doctrine—not discerning that the ultimate aim of the *Christian Baptist* was not so much to discredit the *utility* of articles of faith as it was to discredit and then deny the truth of the *contents* of those articles. All of the brethren in Silver Creek church were not mislead; and finding that they could not in any other way stand for the truth, and against this far-seeing error, decided to withdraw from those who persisted in thinking otherwise.

Accordingly at the meeting July 25th, 1829, this question is asked—"Has Brother McCoy (John, we take it) excluded himself by what he has said and done?" And the church said, yes. At the same meeting information was received that certain brethren had "gone out from us." A committee was appointed to ascertain the facts. It reported that "on the 23d of May last—the day of the Silver Creek church meeting—at about half past ten o'clock, according to previous arrangement, they met in the meeting-house, and by vote withdrew into a shade near by. Twelve or thirteen withdrew and John McCoy took the leadership, aided by Moses W. Sellers. They pretended to do church business, and to receive into their fellowship Joshua Sellers and Elizabeth McGuire, and to alter the time of church meeting; and they declared non-fellowship for the church." The committee further reported that "that which led our brethren into such disorder had arisen from a spirit of *disunion* that has been discovered prominent for several years—as a contentious minority will attest. Your committee finds

that this same spirit is still manifest in the greater part of these brethren." The query was propounded whether these brethren have not excluded themselves? The decision was that they have, and this scripture quotation follows: "They went out from us because they were not of us." Looked at from one point of view these brethren were "disorderly," but the disorder was akin to that which led our forefathers to dump the English tea into the Boston harbor. It was a protest and a determination to stand by it at all hazards. But these Protestants have not forgotten their christian duty and courtesy; Brother McCoy reported that there was some window glass in his possession which belongs to the church and he is ready to turn it over. After this, the church record which continues to March 25th, 1837, contains the account of but two cases of discipline; Sunday is called Lord's Day; and the roll of church members December 26th, 1835, does not contain the name of McCoy.

These additional notes are taken from McCoy's manual: "The anti-mission element, claiming to be the old Silver Creek church, continued its connection with the Lost River Association, until that body became extinct on account of its anti-mission spirit."

A remonstrance, adopted by the minority party in the division of 1829 was as follows:

"Our brethren, the time has come when it becomes our painful duty, in a plain, faithful and affectionate way to lay before you for your consideration certain things which have become grievous and afflicting to the extreme—so much so that we consider forbear-

ance any longer on our part would be criminal. We would first state that this church has now existed upwards of thirty years as she was originally constituted upon certain defined principles, and in the maintenance of which the church has been peaceable, happy and to some extent prosperous, and considered by others a 'mother church' until about two years past, within and during which time successive and too successful attempts have been made to introduce among us views of the Divine economy which we esteem subversive of not only the principles on which we were found, but also of the religion of the Bible.

"We wish to be plainly understood to refer to the views so widely and destructively diffused through the medium of a paper styled the *Christian Baptist*, and wish it plainly understood that we do not complain of any items in our original constitution. No, brethren, to these we exercise undeviating adherence. It is to that which we consider an innovation upon those principles that we except. It affords us some consolation that, from the first appearance of those pernicious ideas which we oppose, we have employed our feeble powers, with humility and much anxiety to guard our brethren against the dangers which so threaten our peace and happiness in the language of the *Christian Baptist*—a language so uncongenial with the soothing accents of the gospel that we were alarmed at its first appearance. The epithets which it employs in denunciations of our own brethren in the ministry whom we esteem faithful in the Lord; its opposition to our union of churches by Associational compact, and even the

union of individual members, one with another, made strong by the declaration of their faith, such as that to which this church subscribed in her constitution; and continually disclaiming against all creeds, and confessions of faith, at the same time disseminating the most pernicious creed, were such as we esteemed unholy, and even verging to profanity. It grieves us to discover that too much of the same spirit seems to be enkindled and enkindling among us, so as to threaten the destruction of the churches.

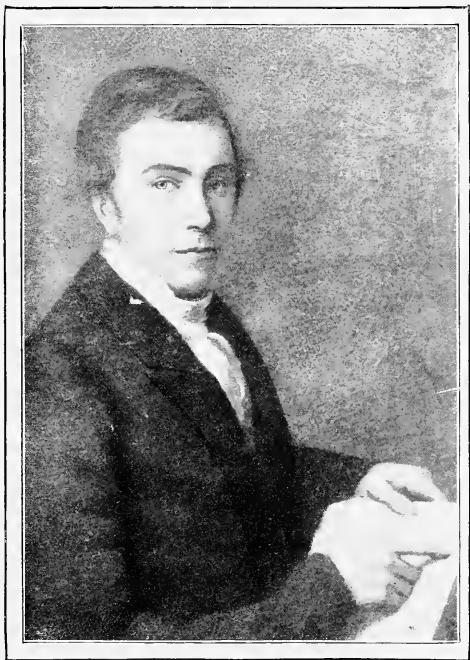
"At the April meeting of this church (1829) a majority of the church virtually renounced their former confession of faith; by vote, though the minutes of that day read somewhat differently, and at the same time, as also previously, rejected the laying on of hands in ordination, at once regardlessly plunging the minority into the difficulties and distresses they are now undergoing, although faithful to their covenant, to the church and to God. The minority in these awful and pressing exigencies, with uplifted hands and hearts solemnly appeal to God the Divine author of our existence for the justness of their cause and the rectitude of their course. In conclusion we must state, however painful the task, that we are fully convinced that to attempt to live together longer under existing circumstances is vain, as 'two cannot walk together unless they be agreed'; and considering the above brief statements to contain most warrantable facts, we, whose names follow, being in the minority of the church, and desiring to live in a church capacity, to maintain our constitutional rights and immunities

of the church as in former and better days have determined in the fear of God to keep up our regular meetings, to be faithful in guarding against heresies and corruptions, to deal faithfully and tenderly with our brethren, always strictly observing the rules of discipline exhibited in the work of God. And may each member of the church be more fervent in prayer, continually looking up to the Great Head of the church for direction and protection, hoping that the Lord in his own time will again visit Zion with the sweet cordials of his grace."

The remonstrance is signed by ten members of the church. Nor should it be forgotten that this "church in the wilderness" before its days of trouble had sent out at least four missionaries, and had supported the cause of missions to the extent of its ability. In its contentions against the doctrines of A. Campbell it clearly showed that the teachings and spirit of the gospel had been learned and accepted. More will be said of the heresies propagated by him in connection with the history of some of the Associations.

We come next to review the history of another church worthy of separate mention because of its early organization and because of its earnest opposition to another great heresy that was then insinuating itself into the western part of the state. Maria Creek church, named from the stream on which it is located, was organized in 1809. This locality is considerably more than one hundred miles northwest of the Silver Creek church. Elder

Alexander Diven, of Columbia church on the Patoka river, in what is now Gibson county, assisted in the organization. The charter members were Samuel Allison, Phoebe Allison, Charles Polke, Sr., Charles Polke, Jr., Sally Polke, John Lemen, Polly Lemen, William Bruce, Sally Bruce, and a negro brother, John Morris; of this number three lived on the west side of the Wabash river. At the constitution of the church the ordinary articles of faith, church covenant, and rules of decorum were adopted, and a series of resolutions passed. There could be no doubt in any mind as to the principles and spirit of these disciples. Elder Isaac McCoy of the Silver Creek church was chosen first pastor, and right royally did he devote himself to the indoctrination and spiritual development of this little flock in the wilderness. Elizabeth Chambers was the first person to join the church by experience and baptism; she was the wife of Joseph Chambers, a brother long known and highly respected in that church and community. At the ordination of Isaac McCoy, his father, Elder William McCoy, and Elder George Waller were present from Buck Creek church, Shelby county, Kentucky. Almost at once after organization the church began to cast about with reference to the organization of an Association; and the following churches were invited to join in the movement: Wabash, Bethel, Patoka, Salem and Maria Creek. The organization took place in July, 1809, and was the first in Indiana. Eleven members were added to the church the first



ELDER ISAAC McCOY.

year, and the pastor, with his Bible in one hand and rifle in the other, went everywhere preaching, "the Lord working with him."

All members of the church were required to attend the meetings, but the sisters were frequently excused on account of danger from the Indians who were all around in that part of the state at that time. The church inserts in its record that the Heavenly Father had signally protected its members from danger, but one being injured, and that was Brother William Polke, who was wounded in the battle of Tippecanoe. The church did not proceed far in its work, however, till practical and serious issues were upon it.

At the September meeting, 1809, the following query was presented: "What shall the church do in the reception of members from churches that do not certify their doctrines?" Answer—"Let any member ask questions."

So here, as at Silver Creek, the pressure is not for numbers but intelligent, loyal members.

A case came up at the meeting January 10th, 1810, and Sister Elizabeth Brown was received *after examination*. In June of the same year a letter was presented, and rejected; and at the same meeting a man presented a license to preach, for recognition; but the church decided that it would be better to hear him "exercise his gift."

In January, 1811, Elder Isaac McCoy "handed in a piece" that he had written in reply to Timothy Merrit on absolute perseverance of the saints, and

the church requested him to publish it. The suggestion presents itself as to whether it might not have been an excellent thing for all brethren who are moved to "write pieces" to "hand them in" to their churches before publication!

August 11th, Elder McCoy also handed in a number of spiritual songs, and the church approved them.

In February Peter Hansbrough presented a letter but it was not accepted—*for he held slaves*.

March, 1812, the case of Peter Hansbrough was up again, and objections were still made.

Then a somewhat indirect question arose: "Do we wish to continue in the union with the Baptists we are now in union with?" With one exception the church says, "Stay in the union." The most reasonable explanation of this query is this, that there was much of fellowship and mutual helpfulness between Maria Creek and the churches of Kentucky, many of whose members held slaves. In May, 1812, Sister Polly Thomas was received from the Christians or Newlights; she had been immersed and was received without further question. A note on "Alien Immersion." About this time Brother Hansbrough, though a member of a Kentucky Baptist church, was known to have used profane language, and this church feels it a duty to inform the Kentucky church. What an exalted conception of the meaning and duties of church membership!

March, 1814, a peculiar case of discipline arose;

Brother Brock had told his daughter that if she joined the Methodist church he would whip her. She joined, and now what shall he do? Shall he, like Jephtha, keep his vow? The church, true to its doctrinal inheritances, said, "Use no rash measures; our families should have the right to follow their conscientious convictions."

June, 1815, LaMotte church, Illinois, asked that a committee of this church come over and see if that church is fit to belong to the Association. Again, true to Baptist polity, the church sends word that "One Baptist church cannot sit in judgment upon another."

In 1818 Elder Isaac McCoy, following convictions, that had long been cherished, moved to Racoon Creek, in Parke county, and established a mission for the evangelization of the Indians. In 1819, while back on a visit, he and Elder Aaron Frakes conducted one of the most far-reaching and glorious revivals that Maria Creek church ever enjoyed.

In 1817 a number of members went out from Maria Creek to form Little Village church, not far from Russelville, Illinois; and the year before a number had been dismissed to form Prairie Creek church.

By 1819 discussions as to missions were becoming frequent and serious, not only in these new centers, but in most of the churches of the Association. Elder Daniel Parker, in the Wabash Association, led the anti-mission forces. What of this man, and

what of his antecedents, that he should show such leadership in so poor a cause? Following is a brief sketch of him found in the Baptist Encyclopedia:

"Reared on the frontiers of Georgia, he was without education, uncouth in manners, slovenly in dress, and unprepossessing in appearance. His enthusiasm bordered on insanity. In 1819 he came into Illinois and at once began to attract attention. He sought notoriety as a writer, and was anxious to use the columns of the *Columbian Star*, published in Washington City. His articles were rejected. In revenge, he attacked not only the paper but also all that it advocated, such as missions, education, etc. His peculiar doctrine was that of "Two Seeds"—a phase of Manicheeism. As the Missionary Union was organized in 1814, it is fair to suppose that its purpose and methods were beginning to be known throughout the denomination.

As a matter worthy of note, let it be said that however at opposite poles Alexander Campbell and Daniel Parker were in many of their teachings, they are one at this time in their opposition to missions, education, Sunday schools, a paid ministry, and all that. It is not difficult to understand how a hyper-Calvinist should oppose the use of means by the church; but how an Arminian should equally fight all missionary effort it is hard to see. And yet these two representatives of these two diverse doctrines stand together in antagonizing the aggressive operations of the churches. The opposition began not in a dogmatic but in an interrogative way. This

query was sent to the Association at its annual meeting in 1818: "Are the principles and practices of the Baptist Board of Foreign Missions, in its present operations, justifiable and agreeable to gospel order?" In 1819 the Association said: "It is not agreeable to gospel order" ("gospel order" seems to have been a convenient term to juggle with).

In 1820 the following request was sent to the Maria Creek church:

"Dear Brethren: United as we are in the bonds of christian love, it is our happiness to render that respect to the Association which the goodness and wisdom of our brethren thus assembled demand. In your last minutes you informed us that the principles and practices of the Baptist Board of Foreign Missions were not justifiable according to gospel order; but you omitted telling us where we were wrong. We do not wish any of our members to do wrong, and if it be improper for them to aid the Board of Missions, we desire to know the nature of the evils, that we may endeavor to reclaim our brethren who may offend in the case. We therefore humbly request the Association to point out to us the wickedness of the Baptist Board of Foreign Missions, and it will be our happiness to avoid everything which we conceive contrary to the mind and will of Christ."

The Association answers: "We hope no use will be made of the decision of the last Association relative to the subject of missions, to the distress of Zion, contrary to the commands of Christ." It is

difficult to tell just what is meant by this answer. The Patoka church asked, evidently somewhat later, "In cases where principles and practice of the Board of Foreign Missions are cheerfully nourished and cherished among us?" Answer: "We advise the churches to brotherly love, and to walk in all the commandments blameless." (Fine specimen of evasion!) Sometime in 1820 Elder Parker published a pamphlet giving his views on missions and missionary operations, which gave rise to the following charges against him, presented to the LaMotte by Maria Creek church:

"I. He has publicly accused many of his brethren with fraud, falsehood and intrigue, without taking gospel steps with those whom he accuses."

"II. He has said that the counsel of the Union is neither asked nor known in the mission plan, when we believe he knew the counsel of the union had been asked more than once."

"III. He says that the Baptist Board of Foreign Missions believes that education is essential to the ministry, when the Board (p. 240) says it is not."

"IV. He says on page 53, 'Our brethren have gone astray, have sinned against the King of Zion, they have violated our government, and thereby forfeited their right to the Baptist Union, for they have left us....'" Correspondence went on for some months between LaMotte church and Maria Creek, but nothing was accomplished. In the mean time the churches south of White river formed the Salem Association. Wabash, Maria Creek, and Little

Flock, on Curry's Prairie, organized the Union Association (1824). In 1825 the Wabash Association passed the following resolutions:

"Resolved, That Maria Creek church has been excluded by an act of the churches composing this body, for holding to and justifying the principles and practice of the Baptist Board of Foreign Missions and failing to give satisfaction to their aggrieved brethren; and as the Union Association has, regardless of the fellowship of their brethren, as well as the order of gospel discipline, in the face of all these facts, received said church into her body, our fellowship with them is dissolved."

In 1823 William Polke and his wife joined Elder McCoy and his wife in the Indian mission work. In 1826 the LaMotte church "split" on the doctrine of "two seeds" as preached by Daniel Parker. In 1829 the doctrines of A. Campbell began to invade Maria Creek, the mother church. The same query that was propounded in Silver Creek church is put here: "Is it consistent to have Articles of faith?" This last answer is, "Believing or not believing in Articles of faith is no bar to fellowship." In 1832 the Bruceville church was organized without Articles of faith; and it declared non-fellowship with Maria Creek. By this time it is apparent that Campbellism has invaded that section of the state, but that Maria Creek church has not yielded. It is apparent also that objections to the so-called methods of missions and utility of articles of faith are in fact objections to missions, and to the definite ex-

pression of denominational conviction in clear-cut articles.

Greater issues, if possible, were to be met in 1860-61. Maria Creek stood strongly for the Government, and members in churches not so committed came to Maria Creek in considerable numbers, and were received without much question. But after a little while the church saw that it was not keeping the strictest watch in its reception of members that it should and it passed the following resolutions: "Resolved, That the action of the church heretofore in receiving members excluded from sister churches shall not be made a precedent governing the action of the church in like cases in the future." As to Maria Creek church in general—"During all the years of her existence, she has kept up her regular stated meetings, administered the ordinances, maintained her discipline and by example and through her ministry has held forth the doctrine of the gospel to all within her borders, and has been a power for good in the world, as all will testify who are acquainted with her history" (Sanford's history).

DIVISION III.

A HISTORY OF THE SEVERAL ASSOCIATIONS—AND SOME BIOGRAPHIES IN EACH.

As far as possible the chronological order is followed as to the date of their founding. In cases where the Association is now extinct there need be no extended notice; and in cases where one Association has been merged into another, as in the case of Weasaw and Logansport, the latter name will be used, but the date of founding will be that of the former.

WABASH DISTRICT ASSOCIATION (INDIANA CHURCHES IN COUNTIES OF KNOX AND GIBSON).

This Association was organized in 1809; the Indiana churches were Bethel, Maria Creek, Patoka, Salem and Wabash. The Association seems to have gone on prosperously for several years; it is apparent that there is a good deal of the spirit of anti-missionism in the churches, especially those on the Illinois side of the Wabash river. On the eastern side there was the positive and intelligent direction of Elder Isaac McCoy, who was permeated—we might say saturated—with a desire and purpose to “proclaim the gospel to every creature.” This purpose led him to establish a mission station at

Raccoon Creek in 1818—the same year that Daniel Parker came into the Association, having joined the LaMotte, Illinois, church. Henceforth as long as Parker was in the Association there were discord and distrust, and the demoralization if not the destruction of all beautiful christian fellowship, and all earnest endeavor to organize for the spread of the gospel in destitute parts of the earth. Both directly and indirectly Parker sought to discourage all mission and educational operations; and he possessed a certain power of leadership that was well adapted to accomplish its purpose in that part of the country at that time. Scores of churches and hundreds of members were drawn away after him.

And they went so far as to denounce missions, education, Sunday-schools and all such things. But finally those churches died as a natural result of their heinous heresy. Parker was finally excluded from his own church. But his baneful influence was long felt in many of the Associations in southeastern Illinois and southwestern Indiana. Matters became so strenuous in 1824 that a number of the Indiana churches of the Association asked for letters of dismissal and joined others in forming the Union Association, which stood positively and always for all the enterprises that contemplate the proclamation of the gospel. Here follow some extracts from the minutes of the Wabash District Association for 1827 which will give an insight into the condition of things where Elder Parker's influence prevailed.

“Fifth. Agreed that the following be inserted in our minutes for public information. That whereas the churches composing the Wabash (District) Association have taken and maintained a positive stand against the principles and practice of what is called the Baptist Board of Foreign Missions; and as we find that there is a flood of errors, and hosts of enemies, under the influence of Alexander Campbell and Barton Stone, calculated and designed for the overthrow of what we believe to be the only way of distinguishing the true church of Christ from false societies, and the spirituality of the christian religion, by denying the right of the church to be distinguished by an abstract of principles, and the spiritual call to the work of the ministry; we therefore wish to express ourselves in the strongest terms of disapprobation to such stratagems of the enemy; while we wish the public to know that we are of the regular Baptist faith and order, believing in the predestinarian doctrine, and that God’s purpose of salvation of his people depends on his divine appointments as purposed in himself, and not in the soft disposition, or agency of mortal beings, but carried into effect by the work of the divine spirit; and believing that an extension of acquaintance, correspondence and union with brethren of our own faith and order would be advantageous to us, and them, in preserving order and benefits of the ministry, and in strengthening the purpose of the united band against the awful deluge of errors which mark the present signs of the times; therefore as we are

informed that Little Pigeon, Blue River, and Salem Associations have dropped correspondence with the Union Association, which correspondence was the bar on the part of Wabash Association against said Association, and believing said Association to be of the same faith and order with us and standing equally opposed to the principles and practice of what is called the Baptist Board of Foreign Mission and other streams of iniquity which are now flowing out”

It seems that one of these Associations—Little Pigeon—was not quite so orthodox as was assumed, for when Elder Parker visited the body in 1828 he found no desire to renew the correspondence, and he so reported. In the minutes of 1829 this occurs:

“It is a notorious fact that the war is between the Armenian (Arminian) and the predestinarian principles; or that of works and grace. They are the two opposites.”

In the circular letter of the minutes of 1830 there is a series of warnings given in the following words:

“The mission errors do not intrude into your bounds, (it is addressed to the churches of the Association), nor does the Campbellite iniquity dare to show its deformed head in your churches, nor in the bounds of your correspondence; however, we wish to warn you against the corrupting errors of a Mr. John M. Peck of Rockspring, Illinois, editor of the *Pioneer* and *Western Baptist*. He is to be considered a dangerous foe, because he has got the name and not the substance. Could he succeed in

blending the church and state together, our religious rights would be gone, and our government overturned, and we think you would do well to take notice on the north of you, that some of the Campbellite preachers have come in, who are aiming to establish a nest-egg which will no doubt, could they succeed, be constantly hatching vipers."

Poor Dr. Peck! Thousands of Baptists all over the country admiring him and loving him, and thanking God for him, and yet the Wabash District Association distrusting and denouncing him.

It is hardly worth while to pursue the history of this Association further, for it became nearly if not entirely an Illinois institution. The last minute accessible (1882) gives a list of four churches which "sent neither letter nor messengers"—out of a total of sixteen. The whole number of members in the Association was 508.

The Associations with which the Wabash corresponded were such as Blue River, Eel River, Little Wabash, Vermillion, Okaw, Sugar Creek, Lost River and Danville. It would not be just, however, to say that every church, certainly not every member in these churches, was anti-missionary.

WHITE WATER ASSOCIATION—(COUNTIES OF FRANKLIN, FAYETTE, RUSH AND HENRY).

The Association was formed in 1809 also, having come out from the Miami Association of Ohio. The published statistics of the Association are few; the number of churches as given in the Baptist Annual

Register for 1833 is thirty-four and the total membership 1,416. The number of churches reported in 1842 is twenty-eight, and the total membership 1,174. Money is collected at the meeting of the Association for minutes and for correspondence; at one session \$16.48 is given for the former and \$17.37 for the latter. The largest membership in any church is at Rushville—119. The minutes for 1842 contain a circular letter written by Elder Wilson Thompson; it concludes with an earnest exhortation against helping any of the "schemes of the sons of the mystery of Babylon, for they are spending their strength and thousands of treasure to preach salvation by that faith which is the act of the creature, the result of rational testimony, the duty of all men to perform, or originate—which at best is only salvation by works. . . ."

The minutes for 1844 give the number of churches as twenty-eight, with a total membership of 1,288; Big Cedar Grove reports 118 members; Lick Creek 114; Rushville 113; and East Fork of Flat Rock 107. It appears from the correspondence that friendly relations exist between White Water Association and West River, Lebanon, Conn's Creek, in Indiana, and Miami and Greenville, in Ohio.

The following brief note from Elder Ezra Ferris, of Lawrenceburg, Indiana, to Elder John M. Peck, bearing date of September, 1845, is sufficient ground for the statement that about this time in the history of the White Water Association there was a radical

shaking up and consequent division: "The White Water Association is no longer an anti-effort body. At their meeting last month they tested the question—the *antis*, about one-fourth, withdrew." This general conclusion is confirmed by the additional fact that the Convention minutes for 1847, in the list of Associations, give White Water *means*, and also White Water *anti-means*. In the Convention minutes for 1850 the White Water means reported nineteen churches with 810 members; while the anti-means part reported twelve churches with 384 members. Two of the most prominent ministers connected with the old White Water Association were Elders Wilson Thompson and Minor Thomas, brief sketches of whose lives and labors here follow.

Probably no minister ever exerted a wider influence in the Association than did Elder Wilson Thompson. He was a man of strong powers—mental and physical. His mastery of logical processes of thought, after he came to his maturity, was far beyond the average; and he delighted in worrying his antagonist in debate, for after the Socratic method he would drive him to commit himself to some proposition without seeing the inferences that could easily be drawn; and then formulate these inferences, to the dismay and defeat of his opponent.

He scarce ever let a challenge, expressed or implied, from a representative of another denomination than his own, pass by. His power of reasoning became so well known that men were slow to antagonize his statements, whether made in the pulpit

or out. And his courage was as strong as his convictions were clear. Somewhat out of the usual order, he was a man of poetic temperament also. He wrote many hymns, and was often in a mood to see and interpret visions that had to do with his own work and welfare. Indeed, as one reads his autobiography the conviction forces itself that this man was also superstitious. Moreover, his biases were so strong that arguments equally as forcible as his own could not convince him. This is to be accounted for in part by the fact that his range of thought was necessarily quite limited; he never had the advantages of the schools, or habitual association with men of learning and culture. He was chief in his own circle of associations, and most likely would not have enjoyed others in which he found mental superiors.

As has been suggested already, his thinking was characterized by depth rather than breadth; even in the matter of the teachings of the Bible he saw only one side of the sphere of truth. If his cast of mind and religious inheritances had led him to accept the doctrine of Arminianism he would have proved its doughty champion; as it was, he became a Calvinist of the Calvinists—yea more, a Predestinarian Calvinist; and finding such clear and abundant proof of God's sovereignty in the Bible, he evermore dwelt upon that and was impatient of any attempt on the part of anybody, to show that the doctrine of free-will and individual responsibility is as clearly and constantly taught in the same

Bible. Like thousands of others, both before and after him, his quick conclusion was that if one of these great doctrines be true, the other must be false; whereas both are true and equally true, even if our poor minds cannot comprehend how.

His practice was, for the most part, in keeping with his dominant doctrine; his preaching was "to feed the sheep." He had unusual power in portraying the holiness and love of God, and the heinousness of sin; and his assumption was that in the time of such presentations of divine truth God would convict and convert those whom he had from eternity chosen. He made no direct appeals to the sinner, and no invitations except occasionally when the true spirit of the gospel would shine out, and the ungodly would be asked to see and love and obey Him who came to seek and save the lost. Of course, missions were not encouraged, nor even mentioned, except to deny any scriptural authority for their existence. But the truest commentary on the spirit and methods of the Primitive Baptists whose representative he was, is the fact that the territory where they once held almost undisputed sway, is now "Baptist desert" indeed. A most interesting passage in Elder Thompson's life was that in which he was almost persuaded to join Elder Isaac McCoy in his mission work for the Indians. He went so far in the decision that he resigned the care of his churches, and disposed of his business so that he could set out on the journey. But just at the last his life-long religious bias asserted itself,

and being familiar with the scriptures, it did not take him long to remember a passage that was sufficient authority for his change of purpose—"Who hath required this at your hand?"

Here follow some extracts from his own account of the matter: "Shortly after my return home I received a letter from Elder Isaac McCoy requesting me to come and join him in his mission; his solicitation took a deep hold on my mind; for I had only viewed the missionary scheme as a benevolent plan for the spread of the gospel. Whether or not it was a scriptural plan I had not examined nor once questioned. My mind became greatly impressed with the vast importance of preaching the gospel to ALL nations."

After a great debate with himself as to what he should do about this new departure he remembered another scripture passage—"O Lord, teach me and let not my feet be taken in the snare of the crafty." He stood in the road long pondering the whole matter. At last, as he says: "I proceeded homeward with my mind at ease, and I have never felt that sort of mission fever since." But what must have been his thought in after years as he saw how greatly God was blessing the work to which Isaac McCoy had so courteously and strongly urged him?

Elder Thompson was a student of the word and he had had a deep work of grace in his own heart, and God blessed his ministry in large measure; but how much more of permanent effect he might have left if he had preached the whole sphere of truth,

instead of one section only! He was born in Kentucky in 1788; he preached in his native state, in southern Missouri, in Indiana and in Ohio. He came to Indiana in 1834 and made a home near Harrisburg, in Fayette county. He died while on a preaching tour in Wabash county, May 1st, 1866, passing away in the triumphs of the christian faith. He was attended in his last hours by many of the members of his family.

Another minister whose life and labors were for many years in White Water Association was Elder Minor Thomas. The following facts are taken from data furnished by his grandson, William O. Bates, of Indianapolis. He was born in Albany county, New York, in 1770, and was married to Miss Ellen Fairchild in 1792. His ancestors were of Puritan stock, and many of them were in the colonial wars. He traveled over a considerable part of his native State in his evangelistic tours and baptized many converts as he went on his way. He was a man of very positive character and would often persist in attending appointments in distant places when his friends would try to persuade him that he was taking too much risk as to his health and comfort. In 1819 he moved to southwestern Ohio and divided his labors between farming and traveling as a missionary. After a short stay in Ohio he came to Indiana and made a home in Fayette county. Among his labors after he came to Indiana was the planting of the three Baptist churches—Lick Creek, Williams Creek and Village Creek. At the close of one

of his meetings that had witnessed great displays of the power of sovereign grace as he attended to the baptism of those who had presented themselves to the church he said to a friend—as to two of the men—“I have baptized two preachers today;”—and so it came to pass. The two were John Sparks and George Harlan, both of whom became noted ministers among the Primitive Baptists of eastern Indiana. After many years of arduous service he was called to his reward in June, 1830. While affiliated with the Primitive Baptists, he was as we are assured, missionary in spirit; and in this respect was the opposite of Elder Wilson Thompson. His descendants are numerous, many of them belonging to missionary Baptist churches.

His son, familiarly known as Father H. L. Thomas, was one of the founders and main supporters of Galveston Baptist church, Indiana; and when a meeting-house was to be built he was entrusted with the task of securing funds and assisting in the erection of the structure. So energetic and successful was he that although he was sixty-five years of age, the church was able to dedicate a \$4,500 meeting-house in January, 1870. And his son, M. H. Thomas, was no less efficient and no less beloved by the brethren in his church and Association.

This also should be said of Elder Minor Thomas; when the great “split” came in Lick Creek church between the “means” and “anti-means” factions, he and Elder Sparks held with the means party, while

Elder Thompson led the opposition faction. It may be of interest to us, in gaining a correct notion of the doctrinal controversies of those times to hear what the old school Baptists themselves think of the matter, after a half century and more has passed. And fortunately we have an utterance from them as late as 1892. A general meeting of the Regular Baptists of America was called for November 22nd, 23d and 24th, 1892, and as somewhat of a coincidence the meetings were held with Lick Creek church, Fayette county, where so much of the controversy of the past had its center. There were delegates from Virginia, Missouri, Indiana, Kansas, Ohio, Kentucky, West Virginia and Ontario. Elders E. H. Burnam of Virginia, P. F. Sears of Missouri and H. McColl of Ontario were appointed to prepare for publication an address to the churches. We would naturally suppose that such a committee would express the ripe conclusions and convictions of the body. This address occupies eight octavo pages printed in small type. It contains this introductory salutation:

“To all Regular Baptist churches of America:

“Dear Brethren: Our Lord Jesus Christ, when proclaiming himself the foundation and builder of his church and redeemed and regenerate sinners of Adam’s race the constituents thereof, further declared that the gates of hell should not prevail against it. This word is the life of the church’s hope, the strength of her faith, the spur and incitement to all holy christian endeavor, the assurance of

present spiritual joy and the guaranty of her final triumph."

To this we could all say, amen. Here follows an extract the purport of which is that all the early Baptists of this country were missionary:

"The records of the Philadelphia Association from 1707 to 1807, and other documents of past generations, clearly show that—true to the spirit of their predecessors in all past ages to the times of Christ—the Baptists of those early years were full of the missionary spirit; that none could have been indifferent, far less opposed, to the teaching and spread of the word of God; that the exhibition of such a spirit would have resulted in the separation of such as entertained it, from the living body as dead members and enemies of the gospel of Christ; that nothing could have seemed to our people of that day more inconsistent with itself, or more strongly to have savored of infidelity than to account as 'heresy' the propagation of the very word one professes to love, and which he is commanded to teach and preach to every creature, everywhere and always, until the consummation of the age of grace. The proof is at hand that as late as 1832 some Regular Baptist churches were of the same sentiment, and by their contributions to the American Bible Society, organized in 1816, aided in the spread of the holy scriptures."

And here is a statement that seems to that committee a sad departure from the doctrine and practices of the Baptist denomination as it would to

any of us. The statement is given in the words of the committee: "Ketocton Association of Regular Baptists at her session in 1889 passed a resolution disfellowshipping preaching of the gospel, 'Sunday schools' and 'sending out missionaries' as a means in 'quickenning sinners dead in trespasses and sins;' and at her session in 1890 Ebenezer Association dropped from her roll Carmel church because she believed in Sunday schools, and missions as a means of spreading abroad the word of God, and that when he pleased the Holy Spirit used his word in the conversion of sinners." "By so doing," the committee says, "these bodies not only denounced our brethren of generations past as heretical but showed plainly that they themselves had departed from the faith." The report of the committee further rehearsed that when Judson went to India and became a Baptist, the whole denomination rejoiced and took on new life. But by degrees the conviction began to find expression that if we only had money enough we could soon evangelize the world; there began to be a far too great reliance on simply human means, and not enough looking to God who alone is the author of salvation. As a rebound from this egregious error, and a radical defense of the Calvinistic doctrine of God's sovereignty in the regeneration of the heart and the preservation of the church, the Regular Baptists began to differentiate themselves from the missionary churches that were thought "to lean too strongly to Arminianism." The report further expresses the conviction that not

all missionary Baptists are Arminians, and the belief is asserted that the missionary spirit is not a stranger to all the "old school." A committee was also appointed to report on Articles of faith. It was composed of seven members two of whom were the same as were on the previous committee. In the prefatory words of this committee we find the following:

"On the subject of predestination, as we do not think our predecessors held or taught, neither do we hold or teach that the foreordination of God extends absolutely to all things whatsoever that come to pass; but absolutely to those only which are good and pertain to life and godliness."

Again, there is expressed a disagreement from the doctrine as to "elect infants dying in infancy." "The term elect is objectionable because it implies that 'non-elect' infants who die are lost; but we believe that they are saved." The committee on evangelistic work reiterates for the hundredth time that the church is the highest authority; "and therefore all missionary societies are wrong because they take the place, and more than the place, of the church." Their inference is wrong for the societies are servants of the churches. These deliverances of the General Meeting of 1892 clearly reveal that the Regular Baptists do not stand on exactly the same extreme ground which they occupied in the days of Wilson Thompson and his colaborers. Their consciousness of a constant decline in numbers and

power must have led to modifications of their distinguishing tenets.

SILVER CREEK ASSOCIATION—(COUNTIES OF CLARK,
FLOYD, WASHINGTON, SCOTT, JEFFERSON
AND JENNINGS).

This Association was organized in 1812 and named for the oldest church; besides, the first meeting was held with this church. The churches that went into the organization were Silver Creek, Mount Pleasant, near Madison, Fourteen Mile, Knob Creek, Upper Blue River, Lower Blue River, Camp Creek and Salem; the ordained ministers were Elders Jesse Vawter, Philemon Vawter his brother, William McCoy and John Reece. Correspondence was established with the following Associations: Salem Wabash, Long Run and White Water. In 1816 part of the churches withdrew to join in forming the Blue River Association, yet the minutes for 1819 show that the number of churches is seventeen, the number of ministers nine and the total membership 600.

It was not unusual to have *queries* as to doctrines or duties presented at the Association; one for 1819 was: "Can an orderly set of brethren constitute themselves into a church state?" Answer: "We see no scripture reason why a number of orderly brethren may not constitute themselves into a church; yet, for the sake of church union we think it commendable to obtain the advice of neighboring churches." Another deliverance at that session is worthy of note: "The

Association recommends to the churches to send up short letters and omit the Articles of Faith—*unless they have changed their faith.*

The Circular letter of the same year deals with an important matter, namely, whether the churches should adopt a statement of beliefs. The answer is in the affirmative, and the reasons are given: First, it does not ignore nor subordinate the scriptures; second, it lets the world know what we understand the Bible to teach, and so puts us in a position to refuse membership to such as might use that privilege to deny our doctrines and paralyze our best efforts.

The statistics for 1826 give twenty-eight churches, thirteen ordained ministers, and a total membership of 1,015. In 1827 a considerable number of members withdrew to join in forming the Coffee Creek Association. The prosperity was never as great afterwards as it had been hitherto, and yet the statistics for 1828 show thirteen churches, five ordained ministers and 515 members. The Annual Baptist Register for 1832 gives fifteen churches and 622 members. We know that the teachings of Alexander Campbell had already begun to affect some of the churches of the Association. As a result, four or five churches had withdrawn to join the Lost River Association which was known to be strongly under the influence of Parkerism.

The "father" of the Association was, without doubt, Elder Jesse Vawter; he was its first moderator, and indeed the only one till he withdrew in 1827 to join in forming the Coffee Creek Association. For the following facts as to Elder Jesse Vawter's life and work

access has been had to J. C. Tibbetts' "History of the Coffee Creek Association," and Mrs. Grace V. Bicknell's "History of the Vawter Family in America." He was born in Virginia in December, 1755; his parents were Episcopalians and accordingly he was sprinkled in infancy. In the spring of 1774 his work led him to a point about twenty miles from home, and here he heard a sermon by a Baptist minister named Thomas Ammons. The truths of sin and salvation were so forcibly presented that conviction took hold upon him and never left him till he accepted the Saviour. In October of the same year he joined the Rapidan Baptist church, Culpeper county, Virginia. In March, 1781, he and Elizabeth Watts were married, and in 1782 they moved to North Carolina, and within a short time to Scott county, Kentucky. A great revival occurred in 1800, and many persons, including his two sons, John and William, were led to accept Christ as Lord and Saviour. A church named North Fork of Elkhorn was constituted; in 1804 it gave him license to preach and the next year ordained him. In 1806, having lost his land through a defective title, which seems to have been no unusual thing in Kentucky at that time, he decided to move to the Northwest Territory, and located about one mile north of where the present city of Madison, Indiana, stands. Other families followed his; and soon he began preaching in his own and other cabins as the way opened. A church was constituted in 1807; according to what seems good authority the name of the church was first Crooked

Creek (when the meeting-house was on a small stream of that name), afterwards when the meeting-house was built on the hill it was called Mount Pleasant.

As the country developed his preaching tours were enlarged, finally extending to Jefferson, Switzerland, Ripley, Jennings and Clark counties. In his autobiography he says:

"I have been at the constitution of twelve churches, have aided in the ordination of eight ministers, and have baptized persons in eighteen churches; the highest number at one time was eighteen, and the greatest number in any one church one hundred and twenty-seven."

In 1831 Mount Pleasant church went down into the city and became, in large part, the Madison church, which has had so long and glorious a record. Elder Jesse Vawter died in March, 1838, and his body was laid to rest in the cemetery at Wirt, Indiana. His wife preceded him to the promised land, having died in September, 1830. "Jesse was a quiet, thrifty, brown-eyed, peace-loving man, and every one loved him." His name was a household word in almost every church of the three Associations—Silver Creek, Coffee Creek and Madison.

Philemon Vawter, the younger brother, was also efficient as a Baptist minister. He was present at the organization of the Silver Creek Association. He was born in Virginia also; was married to Anna Vawter, a cousin, in 1779, and 1792 they emigrated to Kentucky, settling near Versailles, in Woodford county.

Although reared in the Episcopalian church they now desired to unite with a Baptist church, and were received. In 1808 they crossed the Ohio River to Indiana, taking eighty acres where Springdale Cemetery, Madison, now is. He was a mechanic as well as a Baptist minister. "Elder Philemon Vawter was a man of piety and a faithful and successful pioneer preacher the few years that he remained." He died in 1814 and his final resting place is in the "Vawter grave-yard" a few miles northeast of North Vernon.

Elder William McCoy, another of the ministers in the organization of the Silver Creek Association, preached in Kentucky for some time before he came to Indiana. He was, for a while, pastor of the Silver Creek church. He died in Charlestown, Indiana, in 1813 or 1814. It was honor enough for him and his wife to have been the parents of four such men as John McCoy, one of the founders of Franklin College; Isaac McCoy, the Judson to the Indians, James and Royce McCoy, the defenders of missions, education and Sunday schools at a time when these institutions were frequently and vigorously assailed.

Elder Moses Sellers was born in North Carolina in 1796. He came to Indiana in 1814, and settled in Washington county. He removed to Clark county in 1817 and joined the Silver Creek church in 1824; was licensed to preach in 1828 and was ordained by the Little Flock church in 1837, and remained the pastor of that church for thirty-seven years. He died full of honor, as well as years, in 1868.

BLUE RIVER ASSOCIATION.—(COUNTIES OF WASHINGTON, HARRISON, CRAWFORD AND SCOTT.)

The Association was organized in October, 1816, at Sinking Spring church, in Washington county. Fourteen churches went into the organization. Elder Thomas Vandever was chosen moderator and James McCoy clerk. Correspondence was opened with the following Associations—Silver Creek, Long Run, Kentucky, and Wabash; also with the Baptist Board of Foreign Missions. The constitution and principles of the Silver Creek Association were adopted at the first session; the Articles of Faith were those usually in favor in Baptist Associations.

At the second session this query was propounded—"What is the proper authority for licensing a preacher?" Answer, "We believe that Jesus Christ has given his church authority to do business in his personal absence, therefore she is the proper authority."

Most likely the real question was whether the church could invite and authorize a council to license, and ordain. The membership of the churches at the first session was 581; at the third session 709 and at the fifth session 1,142. At the fourteenth session the Association passed a resolution favoring the work of Christianizing the Indians.

Various questions were propounded from session to session—as "Is feet-washing to be considered an ordinance?" and "Is it consistent with good order to receive into fellowship members belonging to that body of people who distinguish themselves by the name Christian?—being baptized by immersion on profes-

sion of their faith, by ministers of that order; and consider their baptism valid?" Answer—"We think that the church ought to be the proper judge of the validity of any one's baptism; but advise that the churches be very cautious in the reception of such members that it be with united voice; and the act of one church ought not to be a bar of fellowship with another in this case."

At the session in 1824 the Association declined to hold any further correspondence with the Baptist Board of Foreign Missions. In 1831 Elder Royce McCoy was chosen to write the next "Circular Letter"; it was presented in 1832. This Circular and the treatment accorded it by the Association throws so much light upon the then existing conditions that a full statement should be made.

CIRCULAR LETTER.

"Dear Brethren and Sisters: We would be thankful to God for your continued christian regard for each other, and have sent letters and messengers to perpetuate union and so forth. May an enemy in no form whatever make such inroads upon us as to cause schism and distress; to prevent which we exhort you to live near to Jesus and cultivate acquaintance and brotherly kindness with each other. And now we call your attention to the use of those means for the promotion of true religion which the Lord directed in his inspired and holy word. Maintaining as we do, and as we think all genuine Baptists have ever done, from John the Baptist, the forerunner of Christ, to the present time, that candidates for baptism and members of the church

should be regenerated by the Spirit of God, we conclude his rich and sovereign grace lays them under the strongest obligations to do all to magnify his good cause, always taking care to be governed by his unerring word.

"First. Let us each one examine his own heart, and see that it is not haughty; that the love of God be richly shed there by the Holy Ghost; that it may have a deep sense of God, the cause of religion and the worth of souls—and keep thy heart with all diligence."

"Second. All that are heads of families especially, should recommend the blessed religion to them, and begin and end each day with prayer and other devotional exercises. Tell your children and others that they are sinners against God, although they are continually dependent upon him; that he is exceedingly good and has long borne with sinners and has provided a great salvation for them. Teach them to respect his holy word, his worship, his people, and the Sabbath day; teach them that they are always in his presence, and will soon have to give an account to him for all they think, say and do; and that there is a necessity for all to repent immediately of their sins, and believe in Jesus Christ.

"Third. As we have opportunity let us do good to all men, especially to them of the household of faith. Give your brethren and sisters evidence, by your sympathy and Christian kindness, that you love them as members of Christ's body. Esteem it a privilege and duty to meet with them, talk with and encourage them in the good ways of the Lord. Let the cause of God

be ever regarded as the best of all causes, and let not the affairs of this life so crowd on your minds as to make you neglect the great concerns of religion.

"Fourth. Let your conduct towards your neighbors and the world in general be according to godliness, and be zealous in every good word and work. In your intercourse with your neighbors let no opportunity pass unimproved to advance the religion of your Lord. Tell them often of his love, his rich gospel, and entreat them to be reconciled to him. Tell them with reverence and humility what he has done for your own soul. This often produces a great effect, both on those who speak and those who hear. Are any of your neighbors or acquaintances destitute of a Bible; endeavor to have them supplied with one, and impart to them any religious information and instruction that accords with God's word.

"Fifth. Let the children and youth of our land be a serious concern. No doubt they have been too much neglected in any wise. They are born in sin, their souls are precious, and they might be of immense service in the church of Christ. Moreover the Lord by the prophets, alluding to gospel times gives encouragement on this subject (see Isaiah 44-3, Joel 2-28, Psalms 8-12). Religious impressions may be made earlier on the minds of children than most people are aware of. Then let fathers, especially mothers, be actively and affectionately engaged to instruct their children and youth in the happifying doctrines of the gospel. Here also is a profitable field for active and zealous labors in the ministry, and forms an important part of their

duties. Children will often regard and remember the affectionate counsel of a preacher, especially if it be given individually, accompanied with prayer and tokens of affection.

"Sixth. Give all the encouragement you can to the preaching of the gospel among the churches and destitute neighborhoods; when you pray try always to pray for preachers, and that the Lord would increase their numbers, their zeal and their faithfulness. Often when a preacher is invited to preach more frequently and to extend his labors farther abroad he has to reply, 'My temporal concerns and the wants of my family forbid it.' Yet surely every preacher called of the Lord feels bound to preach and to do all he can to make known the glorious gospel. O brethren would it be wrong, would not heaven approve the deed, for his brethren to supply his needs so that they should not in any wise be a hindrance to him? Surely Jesus would regard such deeds of kindness as done to himself, and grant an ample reward in the awarding day. Then let our hearts and hands be open in this tender yet important matter; and if the preacher neglects preaching in any case let not the sin lie at your door—God sees it. Neither let any insinuation that he is a hireling, or preaches for money because he receives something to afford him an opportunity to labor in the gospel; fear of this makes many preachers shrink from the glorious work, and almost sink down in distress and silence. But God sees them. Therefore, endeavor to encourage your preachers, let them know by your

affection, sympathy and brotherly kindness that you feel a deep interest in their prosperity and usefulness.

“Seventh. Preachers also should especially consider that the state of religion, both in and out of the church, must depend on them and their labors, as instruments of usefulness or injury, of honor or disgrace. They should study the scriptures, pray to understand them, be established in the faith, use sound speech seasoned with grace, endeavor every way they can to win souls to the Lord, build up christians in Christ, and take great care to give no occasion for enemies to speak reproachfully of his good cause.

“Eighth. Let us duly consider the obligations they are under to fulfill the Saviour’s high command. ‘Go ye into all the world and preach the gospel to every creature, etc.’ Remember that there are millions of our race that have no Bible—have no knowledge of Jesus, and are worshipping idols, while their souls are perishing in sin; let each one ardently inquire: ‘Can I do something to make known the glorious riches of that grace that brought me a sinner, outcast, and rebel as I was, to the feet of Jesus my Lord, and made my poor soul rejoice in the hope of his glory? Let each one reflect that while using means to temporal ends, for himself and others, it is his indispensable duty to declare the glory of God, and that sinners may be converted and saved. Remember that ‘he that soweth sparingly shall also reap sparingly’ and ‘he that will not plow by reason of the cold, shall beg in harvest, and have nothing.’

“Ninth. All, all should be done in accordance with

the direction the Lord has given us, with humble dependence on him, and with fervent unceasing and united prayer to him for his direction, energy and increase. 'Tis he that makes it our duty to act—prescribes the means for us to use and he alone can crown our labor with a glorious end. O, then, brethren, whatever we find it to be our duty to do, let us do it without delay. God calls us to labor and fight; time is precious; our children are dear; our fellow mortals have souls above value, and are hastening to eternity; and God's cause is often wounded by the neglect of its professors. O, then, we beseech you by the love of God, by the sufferings of our dying Savior, and by the invaluable worth of the souls to work while it is today—to pray while Jesus is on his mercy-seat, and by lively faith to rest on his unshaken promises for the glorious reward. O, to see our children and youth become religious, and uniting their voices to sweet hosannas to Jesus, our neighbors and fellow mortals of every nation converted—surely would be most joyful to every christian. Then let us awake to duty, and let us never be weary in well doing, for in due season we shall reap if we faint not. May the Lord bless us all and revive his work, and save us for Jesus sake. Amen.”

One might well suppose that such a statement and appeal would reach and move every christian heart; and that it did not must be due to some very persistent and very wrong teaching. The two heresies of that time and locality were hyper-Arminianism taught by the *Christian Baptist*, the organ of Alexander Camp-

bell; and the hyper-Calvinism taught by Daniel Parker; however wide apart these two schools were, they agreed in underrating and ignoring missions, Sunday schools, education, a paid ministry, etc. That their teachings had considerable effect upon the Baptists in that region may be judged by the cold reception, or rather the rejection of the Elder's Circular Letter.

Here follows the answer of a committee of the Association to which the Circular was referred:

"The above Circular was submitted to a select committee for examination; and while before the committee the following are some of the objections made by a minority of the committee, and others: They first objected to examine the Letter by the scriptures—the scriptures were no standard to write a Circular by." They objected to the later clause of the first section—"Keep thy heart with all diligence"—and said that it was impossible for any one to do so. They objected to the suggestion of beginning and ending each day with prayer, saying that they would be hurt with any brother who should make and keep such a rule. They objected to the exhortation "Are any of your neighbors or acquaintances without a Bible, endeavor to have them supplied with one" saying that they did not care a cent whether their neighbors had Bibles or not.

We can hardly believe our eyes when we read this, it is so unchristian; but we find another deliverance in keeping with it; the sixteenth item of business as printed in the minutes of that session was as follows: "We instruct the churches concerning the Baptist Board of Foreign Missions, Tract Society, "Temper-

ent" Society and Sunday School Union, etc., in our associated capacity, that the above named men-made societies are nowhere in our opinion predicated in the scriptures, but are the invention of "craftsmen"; and advise the churches to take a stand against them all and beware of their influence." It seems that some Mission Society had so favorable an opinion of the Circular that it asked for it for publication.

The Association is grieved even at this and says—"We do say Brother McCoy did wrong in suffering the publication of said letter over the counsel of the Association"—(but this is not enough!) "and the publisher, if a Baptist in the connection, violated the gospel mode of dealing, and ought to be dealt with by the church he belongs to."

Evidently here is an "irrepressible conflict" between the missionary and the anti-missionary spirit. As to the results of the "conflict" so far as they have been developed I am glad to avail myself of the reflections of a well known Indiana Baptist pastor whose home for many years was in the southwestern part of the state. In an article in the *Baptist Observer*, over the signature of "A missionary pastor", he says:

"As a matter of historical interest I may state that a Blue River Association was organized at Sinking Spring meeting-house on the second Saturday in October, 1816. At present there exist in this part of the state two Blue River Associations, one of which calls itself simply Regular Baptist. The other is the one of which I write and it calls itself Regular Predestinarian Baptist. By outsiders the members of each

church are called "Hard-shells." In the organization there were fourteen churches, including Salem and Lost River, now known as missionary Baptist churches. Of the remaining twelve two, Sinking Spring and Union, affiliate with the Regular Blue River Association, and the remaining ten have become extinct. What is now our Missionary Union was organized two years before the organization of Blue River Association, and the minutes of this Association up to 1826—a period of eight years, show that the Association was in accord with the missionary spirit. But at the meeting in 1824 occurs the following minute: 16th. General circular of Baptist Board of Foreign Missions read, and at the request of several churches agreed to drop all correspondence with said Board. At this time the Association contained twenty-nine churches; of these, three, Salem, Mill Creek and Lost River, exist as missionary bodies. They were the only ones of the twenty-nine that were not carried away with the anti-missionary sentiment. Four of the remaining twenty-six that took a stand against missions yet survive as members of the Regular wing of the Blue River Association. At the meeting of the Association in 1825 the number of churches had grown to thirty-one, and it was decided to divide it into two bodies; the body south of a certain line was to retain the name of Blue River and the body north of the line was to be named Lost River. The latter became extinct in 1874. Between 1820 and 1830 Daniel Parker came into this part of the state preaching his peculiar views (two-seedism). The teaching got a very strong hold on the Baptist

churches of southern Indiana. The three churches named are all that are left to advocate the withering doctrine in this part of the country."

LAUGHERY ASSOCIATION (COUNTIES OF DEARBORN,
OHIO, RIPLEY AND SWITZERLAND.)

The Association was constituted in 1818. It was composed of six small churches having an aggregate of 124 members. The minutes of 1819 give ten churches with a total membership of 203, and the following ordained ministers—George Hume, John Watts, William Thompson and David Penwell. Elder Ezra Ferris, afterwards a prominent member of the Association, appears as a delegate from White Water Association. At the tenth session, 1828, there were twenty churches, and a total membership of 584. The ordained ministers at this date were: John Watts, William Morgan, Thomas Curtis, Nathaniel Richmond, Daniel Palmer and H. D. Banta. The largest church was Middle Fork, with sixty members; at this time Aurora had but twenty-one members. The Circular Letter by Elder Jesse L. Holman was a review of the history of the past ten years; it contains many statements worthy of attention; 385 members have been added to the churches by experience and baptism; since the organization of the Association thirteen ministers have been ordained; the first minister in the Association—Elder George Hume—had fallen asleep; at first the correspondence was gladly entered into with several Associations in Kentucky, but gradually several members, and at least one church, declined to

hold fellowship with churches that tolerate slavery. In 1826 three churches expressed the desire that we no longer correspond with Associations that countenance slavery. As a measure of mitigation it was recalled that most of our churches on the Indiana side were constituted by ministers from Kentucky who came at their own charges. It was further said:

“In the state of the ministry among us the evil is seen at once. Our ministers receive little or no support—many of our churches are but partially supplied, and some of them are ready to die. We would urge it upon those churches that are already supplied, to enable their ministers to make full proof of their ministry; and to afford them such a support that their temporal necessities may not compel them to seek support elsewhere.”

The minutes of the twenty-first session mention the fact of twenty-four churches, and a total membership of 1,037. Jesse L. Holman was now an ordained minister, and had been for five years; Elder Ezra Ferris was a member of the Association, belonging to the Lawrenceburg church; Sparta church reported 117 members and Aurora seventy-six. The usual business was transacted at each session—the statistics from the churches gathered and tabulated, correspondence with other Associations provided, a Circular letter, discussing some phase of doctrine presented, accepted and printed, and religious meetings in destitute parts of the Association arranged for—the different ministers volunteering to spend a certain number of days in such service. In the minutes of the

session of 1864 E. H. Davis, a member of the Aurora church, and one of the best clerks the Association ever had, in the Circular letter recites some of the causes that have made the Association what it is:

"In briefly reviewing the history of Laughery Baptist Association we may be profited by discovering the sources from which our fathers derived the power to achieve such signal success in building up the cause of Christ; and in discovering this we may ascertain the causes of our failures, not only to maintain the degree of prosperity which they left us, but in not pressing forward to the achievement of new and greater conquests over the opposing forces of satan and the world. It is true that they were men of sound judgment, strong common sense and some of them were possessed of more than ordinary attainments as ministers of Jesus Christ. These requisites of themselves, combined with an unusual degree of industry and perseverance, would have made them an almost invincible power for the accomplishment of good. But these qualities, however important a part they may have borne, were not the elements of success which enabled them to bring the power of the gospel within the knowledge of so many. They were *men of God*; and to the influence which they exerted by their godly lives and holy walk, was added an inflexible and uncompromising fidelity to the doctrine of Jesus Christ, which they pressed home upon the consciences of men—not merely for their intellectual assent, but as the only means through which they could be cleansed

from the power of sin and enjoy the favor of God.
. . . .”

At the session in 1825 the Indian Creek church asked: “Should a church grant a letter to a member to unite with a church of another denomination?” The answer was, “No.” In 1842 three of the most active and influential ministers in the Association were called from their earthly labors to their eternal rest—Elders Jesse L. Holman, Thomas Curtis and John W. Givan. Elder Ezra Ferris was asked to preach a discourse commemorative of their many good and great qualities.

Somewhat out of line with our present church polity the Association at the close of the session of 1823 celebrated the Lord's supper. At the session in 1876 the minds of all being naturally turned to the history of our country as well as to denominational progress, Judge William S. Holman, in the Circular letter, reviewed the distinctive principles of Baptists, and emphasized the fact that we were the first advocates of freedom of conscience, as is acknowledged by such men as Judge Story and John Locke.

In 1899 there were thirteen churches in the Association and the total membership was 1,438. At the present time (1907) there are fifteen churches and 1,791 members; Aurora is the largest church—membership 503.

Foremost among the ministers of the Association, by odds, was Reverend and Honorable Jesse L. Holman. He was born near Danville, Kentucky, October 22d, 1783. His father moved from Virginia to

Kentucky while the latter State was mainly a wilderness, and was killed in a skirmish with the Indians. In very early life young Holman was subject to deep religious impressions; he was in the habit of reading the Bible daily. In his seventeenth year he united with the Clear Creek Baptist church, in Woodford county. Early in his religious life he had the conviction that he should give himself to the Christian ministry, but he met no encouragement, and so did not begin to preach to any considerable extent till later in life. Having completed the general course of study that he had undertaken, he entered the law office of Henry Clay, at Lexington. Of course his advantages were remarkable; to have known and been under the guidance of such a man was a liberal education in itself. At the age of twenty-two he was admitted to the bar at Port William, and began practice there. He moved to Indiana in 1810, and the next year General Harrison, governor of the territory, appointed him prosecuting attorney for Dearborn (and Jefferson?) county. In 1814 he was elected to the Territorial legislature at Corydon, and was made speaker of that body. In 1816 Governor Jennings appointed him one of the judges of the supreme court, in which capacity he served for fourteen years. In 1834 President Jackson appointed him judge of the United States district court in Indiana, and in this office he served till his death in 1842. But his service to the State was not more earnest and successful than that which he gave to the Baptist denomination. In 1834 he submitted to ordination to the ministry; he became a

leader in his Association, in southeastern Indiana, and in the whole State; and was chosen a member of the Baptist Board of Foreign Missions. He was a member of the Indiana Baptist Convention at its first session and was made Secretary. He was several times elected Moderator of the Convention, and was often placed on important committees; and no reports were made to the Convention that commanded more attention than those submitted by him.

Here follow some extracts from a Circular letter submitted at the session in 1839 in Delphi:

“Dear Brethren: As the chief design of our Association is to promote the spread of the gospel in our own State, we again invite your attention to this important subject. A great number of our churches are destitute of regular preaching, and there are extensive sections of the country, and not a few of them in popular parts of the State where we have neither churches nor ministers. Our object will not be fully accomplished until all these destitute regions are filled with churches, and all our churches supplied with ministers. How is this to be done, is an important inquiry. Under the blessing of heaven means of obtaining an increase of ministerial labor present themselves. The first is to liberate the ministers we now have from all secular employments, so that they may devote their whole time to the work of the Lord; the second is to adopt measures for obtaining more ministers. By supporting our ministers we shall enable them not only to preach more frequently but also to preach more effectively. And to preach effectively

requires a higher degree of spirituality, an intimate acquaintance with the word of truth, and a fervent desire for the prosperity of Zion. It requires sermons in which the minister feels, and the congregation too, that he, at least for the time being, has given himself wholly to the work. This at times is the case with those who labor through the week in support of their families, but it is much more frequently the case with those whose whole business it is to labor in the Lord's vineyard. Were all our ministers supported by the churches, so that they could give all their time and energies to the gospel, there would be a vast increase in the number of sermons they would preach, and no doubt a much greater increase in the life, the intelligence, and the spirituality of those sermons. Might not this be done? . . . Genuine piety is indispensable to the gospel minister, and no learning or talents will supply its place. But piety alone does not give all those qualifications which the scriptures require. A minister must possess knowledge and aptness to teach. Much of the knowledge which is all important to the minister may be acquired by intercourse with society, by observation, by reading and study without any special aid from teaching; and some extraordinary minds by these aids alone have become very useful. But in ordinary cases this form of acquiring knowledge is slow and uncertain, and a life may be spent in obtaining what a few years of regular instruction would impart. These considerations loudly call upon the churches to promote the education of pious young men as a principal means of supplying our State with

the gospel. Education is becoming generally diffused through the community. The state of society requires a higher degree of mental cultivation than formerly in all who engage in any public business; and unless there is corresponding increase of intelligence in our ministry we shall fall still farther below the state of general society, and our gospel operations will be more and more confined to the less informed part of the community. . . . And unless we use the means which God has placed within our reach to procure a well informed as well as a spiritual minister, may we not expect to see many of our lonely churches and scattered members, as sheep without a shepherd, exposed to any artful leader that may be disposed to lead them? And may we not fear that the curse of God will rest upon us for not discerning the signs of the times, and using our efforts to procure such a ministry as the state of our churches and the condition of the world require?" Then in a few words he urged his brethren to see to it that provision is made for the liberal education of the young men offering themselves for the ministry.

It is not difficult to forecast what Judge Holman's attitude was towards Baptist institutions of learning in general, and Franklin College in particular. And it is of interest to note that his son, grandson and great-grandson were all students at Franklin.

The following brief extract from his report to the Convention in 1840 on Bible distribution, will indicate his clearness of view and earnestness of conviction as

to the value of the universal distribution and study of God's word:

"The same holy feeling which prompts the disciples of the Lord Jesus to preach the gospel to the destitute and perishing will surely lead them to accompany the *spoken* with the written word. Now as in preaching we are to go to those who need instruction, so if we would have the world made better by the Bible, we may freely circulate it through all lands and in all languages."

The result of the report was that the Indian Bible society was formed, auxiliary to the American Foreign Bible society. Quoting from the obituary notice in the *Missionary Magazine* for November, 1842:

"The crowning and ennobling principle of his character, and that which shone brilliant and steady in all circles, on the bench of justice, the political forum, and the walks of private life, was the influence of christianity. Its truth, spirit, devotion and practice were prominent in his whole character."

He died March 23d, 1842, knowing that he must go, and expressing full confidence in the presence, power, love and saving grace of his Lord.

Another of the leading men in the Laughery Association was William S. Holman, son of Jesse L. Holman. He was born in Indiana in 1822; he had the educational advantages of the public schools, and a course, though not complete, in Franklin College. He engaged in the study and practice of law, and in 1843 was elected probate judge for his county. He was chosen prosecuting attorney of his county from

1847 to 1849; and in 1851 was elected a member of the Indiana legislature. In 1858 he was elected to the United States Congress, and was elected fifteen terms in succession—an honor that has not fallen to any other congressman in the history of the country. He was a member of the Aurora Baptist church at the time of his death, and had been for many years. And while he gave a great deal of time to civil matters he was also actively connected with his denominational work in Indiana. He was a member of the board of trustees of Franklin College from 1851 to 1857, and was chairman of some of the most important committees of the Indiana Baptist Convention. He was an active and earnest supporter of the government through the trying times of the civil war; and more than one Indiana soldier found him ready to sympathize with him and help him, as they met in Washington.

Judge Turpie, his colleague and lifelong friend, had this to say of him in an address during the Obituary exercises in the House of Congress in 1897:

“He was for the Union at all risk, and at every cost. He supported the prosecution of the war for the Union with fervent zeal and unflagging constancy. He had, all his life, resided on the very border between the free and the slave States. He represented the people of a border district. His constituents had with their neighbors of Kentucky, and indeed with the people of the entire south, through the great commerce of the Ohio river, the most intimate and congenial relations; but these cost him not a moment’s hesitation.

. . . . Although Judge Holman was a man of affairs, in close contact with the varied political activities of this world, yet he had not forgotten—had always borne in present remembrance—the concerns of the world to come, the distant scene beyond. He had been from early manhood, and continued to the close of his career, a steadfast believer in the Christian faith. He became and remained a member of the Baptist church, and always took an active interest in the progress and growth of that influential body. . . . It must have been certainly an interesting and edifying spectacle to have seen and heard the distinguished statesman, whom time had clothed with so many years and honors, discoursing upon some subject of discipline or doctrine among his brethren, as one who, in deliberations upon the great secular questions of his age, had yet kept and preserved his interest in the affairs of that grander and more glorious commonwealth—the church.”

Another of the leaders in the Laughery Association was the Rev. and Hon. John Watts. He was a member of Bear Creek church and was its pastor for fifteen years. He was moderator of the Association for many years. He was honored by Kentucky while a resident there, by being chosen Judge of the circuit court of Boone county. He was also circuit judge in Indiana for several terms; was a representative from Dearborn county in the State legislature, and was for six years a member of the United States Senate. But with all his duties as a civil officer he did not cease preaching, as opportunity offered itself.

Still another leader in the Laughery Association of whom special mention should be made was the Rev. Ezra Ferris, M. D. He was born in Connecticut in 1783, and came with his father to Ohio in 1789, and found a home in Columbia, the first town to be founded in the Miami Valley. He joined the Baptist church there in 1801. In 1807 he came to Lawrenceburg, Indiana, and was one of the first Baptist ministers to preach in that part of the State. He was a leader in the organization of the Lawrenceburg church, and was its pastor for more than thirty years. He was also a practicing physician, having gone back to the east, in his early manhood, to complete a course in medicine. He was selected as a member of the Constitutional Convention of Indiana held at Corydon in 1816; and was several times sent to the state legislature. He was once nominated for congress but failed by five votes, of being elected. It is said that on one occasion when the followers of Alexander Campbell were arranging for a meeting in Lawrenceburg, with the purpose of proselyting as many members of other churches as possible, Elder Ferris forestalled the movement somewhat, by being on hand early, opening the meeting, and in the opening using the hymn, the first stanza of which is:

. Jesus, great Shepherd of the sheep
To thee for help we fly,
The little flock in safety keep,
For oh, the wolf is nigh.

One of the most satisfactory accounts of the Indian campaigns of Generals Harmar, St. Clair and

Wayne, 1791-94, was written by Elder Ferris for a Lawrenceburg paper. He died at his home in Lawrenceburg April 19th, 1857.

There were other men prominent in the Association, such as Elder George Hume, Elder Thomas Curtis, related to the large family of Curtises who did so much to make Ebenezer church what it was and is; Elder John Givan, who gave so much of promise as a preacher, and who gave to Dr. L. Moss, the prince of pulpit orators, the first impulse to become somebody and do something worthy; Elder A. R. Hinkley, who was not only a preacher but also editor, and who was pastor of the Franklin church as well as professor in Franklin College.

PERRY COUNTY ASSOCIATION was organized in 1821, and its name indicates its territory. A church was organized about three miles west of Rome as early as 1819, with the assistance of Elders Samuel Anderson and Charles Polke. The church at Tobin's Bottom is one of the strongest in the Association, and has had as pastors Elders R. M. Snyder, J. Armstrong and J. Van Winkle. The statistics for 1864, record nine churches and 370 members.

WHITE RIVER ASSOCIATION—(COUNTIES OF LAWRENCE, OWEN, GREENE AND MONROE).

This association was organized in 1821 at Gilgal meeting house in Lawrence county and consisted of eight churches with a membership of 245. Most if not all these churches had belonged to the Blue River

Association, it was therefore quite natural that the new Association should adopt the Articles of Faith and Rules of Decorum of the old—which was done. It is quite natural, too, that the name of the new should be White River, for it was bounded in the main by the two branches of White river; and rivers were far more formidable barriers to travel then than they are today—there were no bridges. In five years the body had grown to twenty churches with a total membership of 603; and had in its bounds Elders Ambrose Carlton, Wesley Short and Abram Mitchell. The fifth anniversary was held also at Gilgal meeting house, and two of the ministers appointed to preach on Sunday were Daniel Parker and John M. Peck—two men as widely separated as the poles in their conceptions and convictions; and yet in some measure they represent the two divergent tendencies in the Association. From item fifteen of the proceedings of this session we may easily infer that missions and anti-missions early became an issue in the Association; the item is as follows:

“From the face of the letter from Wabash Association we discover that that body had excluded from her fellowship Moriah (Maria) Creek church for refusing to deal with her members who are engaged in aiding the cause of missions; therefore after mature deliberation, withdrew our correspondence from her.”

At the same session it was agreed to open correspondence with Union Association, which was known to be favorable to the mission cause. Whether the presence of Elder John M. Peck, the enthusiastic mis-

sionary, had any influence on this action we cannot positively assert; and yet it is most probable.

At the tenth session, held at Salt Creek meeting house seventeen churches are reported with a membership of 641; and the ordained ministers are Ambrose Tarlton, John M. Evans, Abram Mitchell, Elijah Chambers, Robert Hicks, T. Vavdeveer, Charles Pennington, William Dotson, Jeremiah Douty, Samuel Owens, and Tarlton Bell. The seventeenth item of the business was as follows:

"A request from Bloomington praying this Association to reject the doctrines of Alexander Campbell, taken up and answered in the affirmative. We reject the doctrines of Campbell and advise the churches composing our body to do the same, believing them to be contrary to the doctrines of God, our Savior."

An extract from the Circular letter of 1833 indicates clearly that the Association is quite adverse to the teachings of Daniel Parker:

"Another would-be reformer has arisen in these last days to disturb the peace and harmony of the churches. We allude to Elder Daniel Parker, and his celebrated doctrine of 'two-seeds.' This is an old doctrine and long since exploded, but now resuscitated, and brought to life from the grave, where it has lain long ages, and would to God it had continued to moulder there forever. This doctrine is nothing more than rank Antinomium (antinomianism) with a new dress; it leads to licentiousness, and is another bait of the devil to entice his victims to that region 'where the worm dieth not, and the fire is not quenched.'

But strange as it may seem the Association having declared against the doctrines of both Campbell and Parker, also make this declaration, found in the nineteenth item of this same session; it is as follows: "We as an Association do not believe in the principles and practice of the Baptist Board of Foreign Missions."

The Circular letters from this time on are above the average for clear strong statement of fundamental doctrines of the denomination, such as the divinity of Christ, mutual christian love, the conditions of communion, congregational church government, infallibility of the scriptures, the meaning and duty of sanctification, natural and spiritual terms in the scriptures, the doctrine of the atonement and church discipline. At the session in 1844, held at Prairie Creek meeting house, Daviess county, it appears that there were twelve churches, with a total membership of 426; the ordained ministers were Gideon Potter, J. Cole, Thomas Oliphant, E. Allen, and J. B. Van Mater; among these Thomas Oliphant, Sr., is evidently a leader, if we may infer so from his frequent election to the moderatorship, and frequent appointment to write the Circular letter. He was appointed to present the letter at this session, and it is so striking a deliverance that we may well make liberal extracts from it, for the insight they give of the convictions of the times as to the matter of missions:

"The Roman Catholics have their missionaries now in almost all the world; in North and South America, in Canada, in nearly all Indian tribes south and west; many millions of dollars have been and still are ex-

pended for the propagation of their faith. Now considering the difference between Catholics and Protestants in doctrine and practice, is it not strange that Protestants, some of them, should be aping after Catholic fashions; but we are imitable beings, hence Protestants have borrowed this system from their neighbors, and if there is any glory in it the Catholics are certainly entitled to it."

The sophistry here is apparent; it is simply this: We differ from Catholics; they believe in and prosecute missions; therefore we should not!

In the account of American missions the *Baptist Advocate* had said: "On these youthful students (Judson, Rice and Mills) the missionary spirit had evidently rested, and that while at school studying theology they were accustomed to pour out their prayers behind a haystack that was near the college, and there behind this stack they called down a missionary spirit from heaven which has proven the glory of our country."

To which he replies by this question: "If these young students called down the missionary spirit from heaven, was it ever in the church of Christ before?"

The implication is simply a travesty on reasoning. The missionary spirit was in the early church, and has been called down since as often as Christ's disciples have been awakened to an appreciation of their duty. Elder Oliphant next tried caricature—a dangerous and unworthy experiment both in the ministry and out. He recites an account of the setting

apart of the Rev. J. Wade and his wife as missionaries to Burma, including the sermon by Dr. Nathaniel Kendrick, the charge by Dr. Hascall, the hand of fellowship by the Rev. J. W. Clark, etc., etc. Now to make all this seem non-apostolic, and opposed to the teachings of the New Testament, he suggests that we change the passage in the book of Acts to read as follows: "On the 11th of June, 1844, the Rev. S. Paul and J. Barnabas were set apart as missionaries to Selencia and Cyprus by a board of managers of the Baptist General Convention, met in the city of Antioch; sermon on the occasion by the Rev. S. Niger from Isaiah—"The isles shall wait for his law." The Rev. Lucius, of Cyrene, offered the consecrating prayer, the day was fine and a collection of \$86.23 was taken on the spot, etc."

Now, he argues, Baptists have always stood for the scriptures as the infallible rule of our faith and practice; and where is the authority for such a mode of setting missionaries apart? He confounds the essential with the incidental; he might just as well have reasoned that as the White River Association is not mentioned in the scriptures therefore it ought never to have been organized. Again as Paul received no salary, therefore ministers of today have no right to receive salaries; and then he tells with apparent satisfaction that as Paul and Peter say nothing about money in their account of their missionary labors, there is no place for money in missions. Ten pages 7x4½ inches are taken up with just such false reasoning. It is plain to be seen that if these utterances

are indicative of the anti-mission spirit of the Association, it is no wonder that there was a steady decline in interest and power. In 1856 there was a total membership of but 503. And today the Association is extinct.

FLAT ROCK ASSOCIATION—(COUNTIES OF BARTHOLOMEW, DECATUR AND JOHNSON).

The Association was organized in 1822, and held its first regular meeting in September, 1823, in Flat Rock meeting house, northeast of Columbus. Elder Daniel Stogsdill, who was for many years an effective minister in the Association, preached the introductory sermon and was elected moderator. Eight churches joined in the organization; the Articles of Faith of the Silver Creek Association were adopted, and the machinery of what has proved to be one of the most efficient Associations in the State was set in motion. At the session in 1824 ten churches are reported, and in 1825, fifteen; in 1829 the number is twenty-three, and one church, Geneva, has been dismissed to join Coffee Creek Association, nearer by; and the air was loaded with the intimation that several of the churches were dissatisfied on some account, and wanted to withdraw. At the session in 1830 the matter took tangible form when the disaffected churches make complaint that the association is yielding to the heterodox teachings of Campbellism and Arminianism. Two of the strongest men in the body were appointed a committee to see if some reconciliation might not be possible; accordingly they met the brethren in their own Asso-

ciation, the Conn's Creek, and did all that reason and christian charity could do, but to no avail.

The Conn's Creek Association was found to be an out and out Predestinarian organization. The total membership of the Flat Rock Association before the secession was 980; the number immediately afterwards was 734. The names of the seceding churches as gathered from the minutes of 1832 were Bethel, Bethlehem, Conn's Creek, Edinburg, Little Salt River, Mount Zion, Nineveh and Pleasant Run. That the committee appointed to visit and confer with the brethren who withdrew to go to Conn's Creek did its duty, is apparent in the report made by Elder Lewis Morgan:

"I attended the meeting of Conn's Creek Association, presented them with the minutes of the Flat Rock Association, and requested them to come to a settlement of the existing difficulties, telling them that we were willing to leave it to a committee of brethren from the different Associations with which we correspond, allowing each Association to choose an equal number; and they by vote of the Association refused to settle with us in any way."

In 1853 the Flat Rock Association had grown to twenty-one churches with a total membership of 739. Sand Creek was the largest church, having 113 members. Ten years later there were thirty-two churches with a total membership of 1866, and the largest church was Salem—191 members. In the minutes for 1835 we get a glimpse into the general attitude of the churches towards missions, education and other pro-

gressive movements of the times. We may wonder that the Baptists were ever so far back in their conceptions; but remember that this was seventy years ago. It seems that for some reason the circular letter was not forth-coming, and in lieu of it the following was presented and adopted:

“Having been called upon by some of the churches for advice respecting the benevolent institutions of the day, including the temperance society, and so forth, we as an Association have never had anything to do with them; and as there is a difference of opinion existing among us on that subject we would advise the churches composing the Association to lay no burdens on their members respecting these things, but let every one be persuaded in his own opinion; and let no brother that gives, reproach the brother that doth not give, neither let him that giveth not, reproach him that giveth; let him that sendeth to a Sunday school, not reproach him that sendeth not, neither let him that sendeth not reproach him that sendeth; and let him that thinks he can do good by abstaining from the use of ardent spirits, and that that influence will be increased by joining a temperance society, not reproach the brother who does not see it his duty to abstain from the use of ardent spirits, so he does not drink to drunkenness; or he who thinks it his duty to abstain, and does not see the propriety of joining a temperance society; neither let the latter reproach the former, seeing that the temperance society does not belong to the church exclusively, but is a voluntary society composed of well wishers to morality as well as religion, who

have discovered the desolating influence of intoxicating liquors in our happy land of freedom and republicanism, and are of opinion that nothing short of the public opinion of the American people can check the growing evil. We therefore advise our brethren to adhere to original Baptist principles, which is republicanism, and be cautious of indulging any feelings that would lead to the curtailing of the freedom of thought and action, so that we are found obeying the ordinances of God."

But the spirit of progress was abroad; the Circular letter of 1842 discussed two vital points: First: "Is it the duty of the minister to consecrate himself wholly to the gospel and make this the chief business of life?" And, second, "Do the scriptures enjoin upon the churches the duty of ministerial support?"

Hitherto a majority of the Baptist ministers of the State depended more on the labor of their hands for the support of their families, than upon the remuneration of the churches which they served; and it was not altogether the fault of the churches, for the ministers were very timid about teaching the churches their duty in this respect. The questions in this Circular were to begin the work of bringing about a change. Another note of progress is to be found in the movement to undertake what was afterwards called "Domestic missions." At the session in 1843 a resolution was passed requesting that certain ministers, who could do so, travel and preach in the bounds of the Association, receiving contributions for their services from the churches—not above \$200 per year, provided that the

measure met the approval of the churches. It was also recommended that a certain day be set apart to be observed as a day of fasting and prayer for the spread of the gospel in the bounds of the Association, *and throughout the world*. At different sessions in recent years the suggestion was made that the Association was too large, requiring some delegates to travel a long way to reach the place of meeting; at the session in 1855 a proposal was made that the body be divided—the churches east of Sugar Creek and Driftwood to still form the Flat Rock Association, while those west of those rivers form a new Association. The proposal seemed wise, and in accordance with it the Mount Zion Association was organized in October following. Just previous to the division there were thirty churches in the Association, some of those in distant parts of the field having been dismissed to join associations nearer by, with a total membership of 2,009; after the division the minutes show that Flat Rock Association had twenty churches and 1,100 members.

The Circular letter for 1859 deals with a subject that, no doubt, needed discussion; in the earlier days emotionalism held a large place in all religious meetings—especially what were called revival meetings; not that the emotions have no place in conviction and conversion, but that there was constant danger that emotionalism might be substituted for the plain positive teachings of the gospel which must be understood and intelligently accepted, if there are to be any positive and permanent results following our evangelistic endeavor. It is written by the Rev. J. W. B. Tisdale,

of the Greensburg church. Here follow a few extracts and the mention of the main points made:

“ . . . bespeak your prayerful attention to the following statement of a few points of difference manifestly existing between men by natural feelings, however much excited, and those gracious affections which spring from sound principles, and a heart experience; between what some style getting up a revival, and the gospel idea of bringing down a revival from God, by the prayer of faith; . . . we suppose that it will be readily conceded by all, that merely natural feelings have frequently been taken for gracious affections, and that holy affections have been taken for natural feelings. . . . Let us now more closely view those traits which clearly distinguish natural feelings from gracious affections.

“I. Natural feelings are produced by human influence and other natural causes. But spiritual affections are implanted by the power of divine grace.

“II. Natural feelings are transient and ‘quickly passeth away, like the early dew;’ but gracious affections are habitual, and for the most part uniform.

“III. Natural feelings are fruitless—only of evil. Such evils are vastly mischievous and may be seen, and are deplored by the pious where they are developed. But spiritual affections are richly fruitful to the glory of Christ.

“IV. Natural feelings do not destroy the love of sin. Where only animal passions are excited the heart still loves folly and naturally approves the same in

others, and is much offended if a church or minister should speak against such things

"But spiritual affections soften the heart, and fix in the mind such deep and solemn convictions of the magnitude and turpitude of sin in all its forms that the truth and love of Christ burn in the heart and 'knowing the terror of the Lord we persuade men.'

"V. Natural feelings however seemingly religious, and though they may be excited by fear of death and judgment, are really and only selfish; but spiritual affections are truly benevolent, heavenly and heavenward.

"VI. Merely natural affections do not afford any comfort in affliction, but gracious affections afford ample comfort, safety, and support in afflictions and are an earnest of future inheritance. . . . Let us see to it, dear brethren, that we be truly spiritual members, and let us carefully guard the churches against those who lack this test."

The resolutions, and the reports submitted indicate that the Association was coming more and more into sympathy with all the enterprises of the denomination for the extension of the kingdom—such as education, State Convention, Home and Foreign Missions, and Domestic Missions. And the Association spoke out in no ambiguous voice as to its sympathy for the Union in the time of the civil war. Here is a resolution passed at the session in 1864:

"Whereas God has permitted a terrible and heart-

rending calamity to befall our hitherto prosperous and happy country, therefore:

“Resolved that we can have no sympathy for, and can give no countenance to rebellion against the legally constituted authorities in our Government.”

Again in 1865 we find this record:

“Resolved that we hail with joy the return of peace to our bleeding country, and that our sincere thanks and gratitude are due to our soldier boys, her brave defenders, who periled their lives in her defense in the hour of danger. We thank God human bondage no longer exists in our land, but above all our profound gratitude is due to God that he has preserved us as a nation.”

In 1872, the jubilee year of the Association, the number of churches was twenty, and the total membership 1988, although there had been two divisions since the organization—one when Conn’s Creek Association was formed, and another when Mount Zion was organized. This session was held with the church where the Association was formed and Elder John Reece, son of Elder Benjamin Reece, “the father of the Flat Rock Association,” was moderator. This year there was given a history of one of the churches (Flat Rock) and the custom continued till the history of each church has been presented. The sketch of the Flat Rock church gives 1821 as the date of organization; Mignon Boaz and his wife, Joshua Sims and his wife, Joseph Van Meter and his wife, Benjamin Crow, James Quick, John McEwen, Ellen-der Folkner and William Dudley were constituent

members. One of these was from Tennessee, two from Kentucky; one from South Carolina; and one from New Jersey. They adopted the Articles of Faith of the Silver Creek Association and belonged to that body till the Flat Rock Association was formed.

Of course it will be impossible to give even a brief sketch of each of the churches; but mention must be made of Blue River from the fact that it was the mother of both Franklin and Second Mount Pleasant. An "arm" was organized at Franklin in January, 1829. Elder Chauncey Butler, father of Ovid Butler, founder of Butler College, was moderator, and Elder Samuel Harding, clerk. From this "arm" Franklin church grew, being publicly recognized in August, 1832. As to Second Mount Pleasant no date is given for the organizing of the "arm" but the church was formed in July, 1835. Sharon church was constituted in 1823, had a division in 1832 and one half of its members became followers of Alexander Campbell; but the historian states that the church was stronger without them, for 'tis written—"they were not of us or they would have remained with us." The Greensburg church has been blessed with some of the strongest ministers of the Association, as pastors; and it has had some pastors of whom it is not proud, especially that one who was invited to Jeffersonville prison, not as chaplain.

The casual reader of the minutes of the Association will doubtless wonder at the lack of wisdom of trying to keep up two Baptist churches in Shelbyville

in that early time. The brief explanation is that after the first organization had struggled for a while to support worship in the town Deacon Robertson offered land for a meeting-house and cemetery about four miles east of Shelbyville; and the offer was accepted. But as time went on and the town increased in population it was seen to be a mistake not to have a church there. Accordingly in March, 1849, the Shelbyville Baptist church was constituted. In the absence of any records, the supposition is that the church east of town at length dissolved, the members joining at Shelbyville and at other points. As was already said this Association was blessed with strong men both in the ministry and out; many of these deserve special mention for the sake of the work they did and the character they bore—but limited space will necessitate brief mention.

Elder Daniel Stogsdill was present at the first meeting of the Association as a delegate from Mount Moriah, and was elected moderator; that was in 1823. He was a faithful minister in the Association for thirty-nine years, his death occurring in 1862. He was a native of North Carolina. His biographer says of him that—"By his pious walk and godly conversation, together with his zealous and successful work in the ministry, he secured the confidence and strong attachment of his brethren and the churches."

Elder Samuel Harding was born in Kentucky in 1787 and came to Indiana in 1825. He was an active helper in the organization of churches, he was an earnest patron of education, and one of the founders

of Franklin College. His biographer says—"Every body loved him." He was characterized by great energy, and usually accomplished what he undertook. He died at the early age of forty-eight.

Elder Lewis Morgan was a native of Tennessee, born in 1788; in 1816 he came to Shelby county, Indiana, and settled in the forest, his nearest neighbor being twelve miles away. He was an interested and active participant in the Baptist movements of the State, being one of the founders of both the General Association and of Franklin College. For a time he was in the service of the college as Financial Agent. He died at his home in Iowa in 1852.

Elder Benjamin Reece was a constituent member of the Second Mount Pleasant church, was licensed by it to preach, in 1835, and was ordained in 1838. He was pastor of the church from the time of his ordination till his death, which occurred in 1853; and was moderator of the Association for thirteen consecutive years. He was a strong man and greatly venerated by his brethren.

Elder John Reece, son of the above-mentioned, was licensed to preach by the Second Mount Pleasant church in 1839, and the next year it called a council for his ordination. He was moderator of his association for eighteen years. He had many of the characteristics of his father—earnest piety, sterling integrity and complete loyalty to Christ. He died at his home in Shelbyville in July, 1894.

Elder William Moore was born in Kentucky in 1800; was a constituent member of the Haw Creek

church, Indiana, and was its pastor for twenty-six years. "He gave the flower of his youth, the prime of his manhood and his hoary headed age to the advancement of his Master's kingdom." He died in 1871.

Elder Joshua Currier came to the Greensburg church in 1841, sent by the American Baptist Home Mission Society. He had enjoyed intellectual advantages, and his abilities were soon recognized. He was clerk of the Flat Rock Association for five years. As the church was small and financially weak, he and his wife earned part of their support by teaching.

Elder J. W. B. Tisdale was pastor of the Greensburg church from 1857 to 1859. He urged the building of a new meeting house and was efficient in superintending its construction. He also was a man of liberal education and exerted a wide and wholesome influence not only in his own Association but also in the whole State.

Time would fail to tell at length of the work of the Rev. Jeremiah Cell, the excellent preacher; Rev. M. B. Phares, a graduate of Franklin College and one of the most efficient pulpit orators the State ever had; the Rev. John Potter, also a graduate of the college and probably the best moderator the Association ever had; the Rev. J. B. Schaff, who together with his wife did such effective work in building up the Shelbyville church; W. C. E. Wanee, the liberal christian layman who was deeply interested in all lines of work for God's kingdom, and who was efficient in having a monument reared where the Indiana Bap-

tist Convention was organized; these all, and many not mentioned, wrought faithfully in the places where the Master set them; and having finished their tasks, now belong to the kingdom triumphant.

LITTLE PIGEON ASSOCIATION—(SPENCER COUNTY, MAINLY).

This Association was constituted in 1822. It was doubtless named from Little Pigeon creek, which forms the main boundary between Spencer and Warwick counties; the data of the Association are very meager and not very reliable. It corresponded with the General Association in 1846, 1847 and 1848; and the names of A. Marsh, Charles Polke and Solomon Lamb are mentioned in the General Association minutes. In 1859 the number of churches was eight and of members 262. There is found an account of Second Pigeon church, which probably was in Little Pigeon Association. It was organized in 1816 in Warwick county; it finally moved south to Lincoln City and built a log meeting house. Quoting from a sketch found in the history of Spencer county:

"Thomas Lincoln, father of Abraham Lincoln, made the window and door casings, the pulpit, etc. Abraham himself did some of the work on the building, and often went to church there."

Among the members was Adam Shoemaker from whom, it is said, Lincoln got his first notions of emancipation. In 1840 the church split on the matter of missions. The missionary part went three miles south and built in 1845. About the only other fact to be

found was that in 1851 the Association had eight churches and 278 members; and here is a straw which shows which way the wind blew as to the mission cause in the Association. In 1827 the Union Association in establishing correspondence with sister Associations, received a letter from Little Pigeon declining correspondence "on account of a report that Union corresponds with the Baptist Board of Foreign Missions." The name of the Association was "Little Pigeon of United Baptists of America." It opened correspondence at once with Wabash District Association. The same year a request came from Wabash to appoint delegates to assist in forming a new Association south of White river, the meeting to be held at Salem, Gibson county. In 1823 the Baptist Board of Foreign Missions requested correspondence, but action was deferred till next year—till the opinion of the churches was obtained. In 1824 seven churches voted against it, and four in favor. In 1825 the matter came up again: Wabash opposed it, but Union favored it and so the final action was deferred another year. In 1826 when the Association decided to open correspondence with Union Association, Daniel Parker was so incensed that he withdrew from the meeting. The corresponding Associations were now Goshen, Salem, Wabash, Union and Blue River.

Here is a *query* from Union church: Is it good order to receive persons into the church who have been baptized by immersion, on profession of faith by paedobaptist minister?" The answer was "be careful."

In 1827 this query was presented: "Is it consistent with good order to receive persons into our churches who have been baptized by Dunkard Baptists?" Answer—"Not good order."

Elder Charles Polke was often elected moderator of the Association. In 1828 it was voted to open correspondence with Union Association. In 1830 Salem Association wanted Little Pigeon to drop correspondence with Union Association, on account of the missionary spirit. Elder Samuel Anderson was a prominent man, and leader, in the Association. In 1834 Polk Patch church requests the Association to drop correspondence with Union Association, on account of the missionary spirit there. This same year there was a restatement of the Articles of Faith; Article Fourth is as follows: "We believe in the doctrine of election by grace, and that the elect were chosen in Christ from the foundation of the world and cannot finally fall away, but shall persevere in grace to glory, etc."

In 1837 it was agreed to drop correspondence with Goshen Association on account of her (anti) missionary principles. On motion the request that the name be changed from United Baptists of America to Regular Baptists was laid on the table. The Gilead church brings the charge against the Association that it is guilty of corruption in doctrine and is favorable to the missionary cause. Gilead church was excluded.

The custom at these meetings was to arrange for a number of meetings, called union meetings, to be held in the more destitute places in the bounds of the

Association. In 1838 the Association still refused to adopt the name Regular Baptists; and Troy church was charged "with trying to get into the Goshen Association without our consent." In 1840 it was "Resolved that we will have nothing to do with the missionary business, but it shall be no bar to fellowship." In 1841 the Association makes the following deliverance: "Campbellite baptism is not valid with us." The reason assigned for a large reduction in the number of churches in the Association is that "several churches broke off and constituted Regular Baptist churches." In 1842 the Association was divided into two districts, the dividing line being from Rockport to Patoka; and the article adopted in 1840 as to "missionary business" was rescinded. In 1845 "decided to correspond with General Association, and also resolved in favor of the American Indian mission." In 1846 "Agreed to commune with the church where the Association is held;" also "Resolved that we request the General Association to appoint a missionary in the bounds of this Association;" also that "we recommend the churches of this Association to co-operate with the General Association." It was also resolved at this session that "we recommend to the churches of this body to take and read the *Christian Messenger*, published by Elder E. D. Owen." Also "Resolved that we suggest to the churches to make pecuniary contributions to Franklin College, the only Baptist literary institution in the state."

In 1848 it was "Resolved that we deem a judicious system of Sabbath schools an important auxiliary in

promoting a knowledge of the scriptures, and recommend them to the brethren."

In 1849 this statement is made—"We are reciprocal beings . . . and for this reason we assemble ourselves into Associational meetings to hear of the prosperity of the churches, and advance of the kingdom, and so our hearts are more elated and our knowledge increased."

It is very manifest that for a few years past the Association has been developing along progressive lines, and so we are not surprised at the adoption of these resolutions: "We recommend to the churches to enter into the missionary cause," and, "We recommend to the churches to send delegates to the Home missionary society" (this was a Domestic mission organization). In 1856 the *Indiana Recorder* is recommended to the patronage of the churches (what paper was this?) and the name of the Association is changed from Little Pigeon to Perry County. In these times Elder R. M. Snider was one of the leaders. In 1861 the minutes mention that "Prayer was offered for the Federal soldiers, and for the Confederates that they may come back into the Union and enjoy peace." In 1867 the Association is interested in the building up of Rome academy, of which Elder I. W. Bruner is president; and a little later some brethren were appointed to visit Evansville Association and urge the brethren to give up their school and join in the support of Rome academy. A paper called the *Sabbath Echo* was published in Grand View; it was mentioned and recommended at the Association. From 1887 on,

reports were made as to all our denominational enterprises. The minutes of 1896 give the name of several of the more prominent workers, as the Van Winkles, the Rev. J. F. Winchell, and the Rev. L. S. Sanders who have done much to effect a more complete organization of the body for advanced activity.

SALEM ASSOCIATION—(POSEY AND ADJOINING
COUNTIES).

This Association was also organized in 1822. In one record are to be found these names of churches: Bethel, Little Wabash, Big Creek, Harvey's Creek and Bethlehem. Elder Joel Hume was pastor at Bethel. In 1833 there were eight churches and 350 members; in 1840 twenty churches and 1,035 members; and in 1857 eighteen churches and 809 members. No later data seem to be accessible.

LIBERTY ASSOCIATION—(GIBSON AND WARRICK
COUNTIES).

This Association was organized in 1824, and was composed of General Baptists, for the most part; and we are fortunate in having the history of this Association written by the one who edited and published a general Baptist history in 1882—the Rev. D. B. Montgomery. Liberal extracts will be made from his work. This was the first Association of the General Baptists in the west, and at the beginning consisted of four churches having a total of two hundred and one members. In the Articles of Faith adopted was this: "The saints will finally persevere through grace to

glory"; this stood for twenty-one years, although some objected to it, and then was changed to the following: "We believe that he that endureth to the end shall be saved."

From some expressions in the Articles we should infer that the ruling conviction was Arminianism and open communion.

Elder Benoni Stinson, more than any other man should be regarded as the father of the Association. He states that he was led to advocate open communion in this way; a Cumberland Presbyterian minister had rendered most acceptable service in a revival meeting; every member of the church came to love him for his plain loving presentation of the gospel; but on Sabbath was communion service and of course this minister was not invited to join in the celebration of the ordinance; "I must confess to you brethren that I felt mean, and there and then I told my people that I intended to invite all of God's people to the Lord's table." Whether he would have consented that sentiment was to govern us in such cases, rather than consistent loyalty to principle, is quite doubtful, if the case has been put in the abstract.

In 1831 Elder Stinson was made general missionary, and the Liberty Association was in correspondence with the Free-will Baptists. Early in the history, the matter of an institution of learning was taken up, and the final result of the discussions and efforts was the founding of what is now known as Oakland City College—located in Oakland City. The largest membership of the Association was reached in 1899, when

it was 1,786. The ministers who are regarded as most prominent, in this body in Indiana are: Elders William Reavis, George P. Cavanah, James G. Ensle, Jacob Speer, J. G. Lane, H. C. Cockrum, A. H. Polk, and G. W. Moore. Elder Stinson died in 1870.

UNION ASSOCIATION—(COUNTIES OF DAVIESS, KNOX,
PIKE AND SULLIVAN).

This Association was organized in 1824, and was formed of that part of the Wabash District Association that lies on the Indiana side of the Wabash river. It began with eight churches, six ordained ministers and 360 members. Ten years after the organization another Association was formed from it—Curry's Prairie—including the churches lying east of the Wabash river, and north between Vincennes and Terre Haute, including the latter. The Union Association had to contend with the teachings of Alexander Campbell also, and although some inroad was made into the membership, the Association grew steadily in numbers and efficiency; in 1847 the statistics being sixteen churches and 644 members. At the Jubilee meeting in 1874 the reports showed twenty churches and 1,380 members; the Rev. J. L. Irwin was moderator and Hamlet Allen, clerk. At this session a historical paper was read by the Rev. T. N. Robertson, one of the oldest and ablest ministers of the Association. In an incidental way he gives many facts of interest as to other Associations: "In 1826 she, that is Union Association, opened correspondence with Lost River, Salem and Little Pigeon Associations, which was con-

tinued for a time with apparent harmony, but owing to missionary proclivities of the Union Association correspondence was dropped by Salem Association at her meeting in 1827, she having embraced the 'two-seed' doctrine of Daniel Parker."

Wabash District Association was organized in 1809 and opened correspondence with the Baptist Board of Foreign Missions, and continued correspondence till 1819. In 1820 the name of Daniel Parker appears on her minutes; he circulated in her midst, his pamphlets on Anti-ism, and the two-seed doctrine which she embraced, and thus dissatisfaction arose, and hence the necessity of the formation of Union Association in 1824.

"The doctrines of Parker spread to some extent over Blue River, Lost River, White River and Salem Associations, hence they all dropped correspondence with Union as she would have nothing to do with Parkerism and its blighting influence; but the Lord has blessed Union Association notwithstanding the many trials she had been called to pass through . . .

. . . Blue River Association was organized in 1816; she opened correspondence with the Baptist Board of Foreign Missions and continued till 1824 when she dropped the correspondence without assigning any reason. Lost River was formed in 1825 with a membership of 548, and she also opened correspondence with Union and Flat Rock Associations, both missionary bodies; but in 1833 Lost River declared non-fellowship with all benevolent institutions, as Bible Societies, publication societies, Sunday schools, etc., .

. . . so we see that the very first Baptists in Indiana were missionary. Other Associations in southern Indiana spoke against missions—Little Pigeon, Salem, Danville, and Eel River, all small bodies and some of them extinct.”

The oldest church in Union Association was Wabash Baptist church, organized some time prior to 1809. Maria Creek was the next, formed in 1809. A considerable notice of Maria Creek was given in the beginning of this work. Veals Creek was organized in 1823, Mount Olive in 1825, Indian Prairie in 1832 and Washington in 1840; others still later.

Among those whose names would most readily occur as leaders in building up Union Association would certainly be Elder William Stansil. In the Association minutes of 1855 is to be found an obituary notice from which the following full extracts are taken:

“He was born in North Carolina in 1800, came to Indiana in 1808, was married to Celia Barber in 1818, became a member of the Shiloh Baptist church, Perry county, in 1821, was licensed to preach in 1823 and was ordained in 1824. He was truly a pioneer preacher, laboring under many difficulties and disadvantages, traveling through cold and heat, mud and snow; crossing swollen streams and facing fierce winds that he might preach the word of life to the lost and perishing. Three score years he zealously labored for the Master, and as a tangible result of his labors two thousand persons found peace in believing in Christ He was buried in Sullivan cemetery, having died in his 85th year.”

In Hamlet Allen's sketch of the churches of Union Association it appears that Elder Stansil was pastor, in turn, of the following churches—Wabash, Maria Creek, Washington, Aikmans Creek, Shiloh, Sullivan, Wilson Creek and Edwardsport.

Elder Samuel Anderson preached the first sermon, and was the first moderator of the Association. He was called on to preach the introductory sermon on nine different occasions; he was a member of Maria Creek church.

Elder Abram Stark was also one of the pioneer ministers in the Association; he was elected moderator at nine successive sessions.

Elder Joseph Chambers had the confidence of all his brethren; he was made moderator at eight different times.

The Rev. Elijah Sanford was pastor of Maria Creek for several years; and of Prairie Creek church for six years; he has laid the Baptists of Indiana under deep obligation for his excellent sketch of Maria Creek church.

Professor Hamlet Allen, of the Washington city schools has been clerk of Union Association for over thirty years, and if he will consent, will be elected that many times more. The reason of his great acceptability is his interest in the work, and his efficiency. He is intensely interested in the progress of the Association—and he knows what progress is. His record as an educator is also State-wide.

The following beautiful testimony is found as to the interest a Sister Hubbard, of Vincennes, mani-

festes in the building up of a Baptist church in that place: "She worked for its welfare long and earnestly; and dying she gave \$2,150 for a bell and the upholstering of the pulpit and pews." She remembered other interests as well. She left \$425.00 for the Richmond Baptist Church; \$425.00 for Chesterfield church; \$225.00 for the Cambridge City church; and \$170.00 for the Indianapolis Female institute.

LOST RIVER ASSOCIATION—(COUNTIES OF WASHINGTON AND ORANGE).

This Association was constituted in 1825. The minutes of 1826 record seventeen churches and 548 members. Elder Abram Stark was moderator and Elder James McCoy clerk for several years in succession. Nearly all the Circular letters are a platitudinarian plea for peace and love, and yet there is a great deal of internal trouble—largely because the churches are not doing any worthy work for the Association nor the Master. In 1832 Elder Royce McCoy presented the much maligned Circular letter, advocating family religion, sending Bibles to those who do not have them, sympathizing with missions at home and abroad, etc. The Association, through its committee said "away with all such things."

It is a coincidence that about this time Daniel Parker visited the Association, and after this no McCoy's name appears on the minutes; they were all and always for missions. In 1833 the churches were warned against missions Tract societies, "Temperent" societies and such things. After ten years from the

organization the Association reported eighteen churches and 575 members; after twenty years fifteen churches and 368 members, and after thirty years thirteen churches and 346 members. The last report to be found gives twelve churches and 113 members; the Baptists of that time and part of the country violated the condition of spiritual growth in a marked degree—and *died*. A quotation from the Circular Letter of 1837 allows us to see how far off the churches had wandered from right conceptions and purposes:

“For it is a well known fact that the doctrine of Mr. A. Campbell, and what are called the benevolent institutions of the day have brought more distress and division among the people called Baptists, in America, than everything else put together.”

INDIANAPOLIS ASSOCIATION—(COUNTIES OF MARION, HAMILTON, HANCOCK, JOHNSON AND SHELBY).

This Association was constituted in 1826. The organization was effected at a church called Marion in Shelby county. The constituent churches were Blue River, Indianapolis, White Lick, Union, New Hope, Marion, Liberty and Union of Blue River. Elder John Caldwell was chosen moderator, and Elder James McCoy, clerk. Correspondence was opened with White Water and White River Associations; also by means of the minutes with Lost River and Silver Creek. The Constitution, Articles of Faith and Circular Letter are fully set forth in the first printed proceedings of the Association; the membership was 207.

The next copy of the minutes accessible (1833) states that the session was held at Lick Creek, in Marion county, and that Elder Nathaniel Richmond preached the introductory sermon; there were sixteen churches and 698 members.

The more prominent ministers were Elders Ezra Fisher, Nataniel Richmond, Thomas C. Townsend, and closely associated with them, though working some of the time in other fields, were Elders Lewis Morgan, Samuel Harding, J. L. Richmond and John Hobart. The minutes for 1843 report sixteen churches and 1,015 members; also that Elders G. C. Chandler, Madison Hume, E. B. Smith and J. R. Williams have come into the Association. One hundred and three persons had been added to the churches during the year; and as the minutes were printed at "Anderson-town" the ready inference is that at that time the facilities for printing were better than at the "village" of Indianapolis!

Correspondence was maintained with the following Associations—Flat Rock, Salamonie River, White Lick and Tippecanoe. The resolutions passed at this session allow us to see the spirit of the churches:

"I. Resolved that this Association consider it expedient to make an effort to obtain a minister to travel and preach within the bounds of this Association. and we appoint a committee of five brethren to obtain such a minister, and to obtain funds for his support."

The committee appointed was Elders N. Richmond, T. C. Townsend, J. Smock, and J. R. Oliver and Deacon H. Bradley. The second resolution was to

the effect that the Association approves the effort to publish a Baptist paper at Madison. Two other resolutions, passed later in the session, were a recommendation of the American Indian Mission, and the Manual Labor Institute at Franklin under the administration of Elder G. C. Chandler. The Circular letter was an attempt to show that according to our church polity the majority should rule. The proceedings for 1845 do not indicate any radical changes; there were nineteen churches and 1,058 members; and Madison and Union Associations were added to the list of correspondents.

The session for 1855 was held with the Lawrence church; the number of churches was twenty-two and of members 1,837; the new ministers in the body were the Revs. Sidney Dyer, J. S. Gillispie, A. C. Hume and A. Whitman. The Circular letter advocated the duty of supporting foreign missions, and urged that "nothing less than the salvation of the world should be our aim." At the session of 1857, the Rev. M. G. Clark was present as editor of the *Witness*, and the brethren were much encouraged that "we are to have a paper of our own, published in Indianapolis." The Rev. U. B. Miller was present as the representative of the American Baptist Home Mission Society, and the Rev. Silas Bailey as president of the Franklin College.

The proceedings for 1859 mention that the Rev. A. S. Ames is representative of the Missionary Union, and the Rev. U. B. Miller of the State Convention. The Circular letter, written by President S. Bailey,

was a plea for the financial support of the ministry. The Rev. J. B. Simmons was pastor of the First Indianapolis church, and the Rev. I. N. Clark was pastor at Southport. At the session in 1860 a committee to which the work was assigned reported that there are six churches in the Association that are entirely destitute of preaching, viz.: Pleasant View, North Union, Pendleton, Greenfield, Eagletown and Westfield. An effort was made to revive the work in all these churches, and to this end certain brethren of the ministry were requested to visit them.

Among the Institutions of learning commended were Franklin College, Indianapolis Institute and Ladoga Seminary. In 1865 the number of churches was twenty-two and the total membership 1,790; the ministers who had come within the bounds of the Association were the Revs. Henry Day, D. D., E. S. Riley, J. M. Smith, A. H. Dooley, T. S. Husted and M. D. Gage. The Association was always prompt in expressing its sympathy for the brave men who were defending the country's flag; this is what was said in 1866:

"We do hereby express our heartfelt gratitude to God for these inestimable blessings; and we will pray for and sympathize with our loyal countrymen in their noble efforts to perpetuate these blessings and liberties to all the inhabitants of this country, irrespective of race and color."

The Book Depository established at Indianapolis by Todd and Carmichael was heartily endorsed and commended. The Indiana Baptist Ministers' Institute was

organized, the first session to be held at Franklin. The proceedings of 1870 show that the following ministers have come into the Association—the Revs. William Elgin, F. M. Buchanan, A. C. Edwards and J. H. Razor. The proceedings state also that the *Witness* has died—or rather been sold to the *Standard*.

The minutes of 1874 contain a history of New Bethel church; it was organized in 1827 with eight members; in 1834 the “Reformers” presented a letter to the church claiming half the house as their right, when the church appointed a brother to notify them that they were mistaken in their claim. In 1875 there were twenty-six churches in the Association, twenty-three ordained ministers, and five licentiates. First Indianapolis was numerically the largest, having 528 members; Franklin was next, 222. From this time on Sunday school conventions were held regularly in connection with the Association, and the administration of H. Knippenburg of Garden church was a sufficient warrant for success. In the list for 1880 are found the well known names of the Revs. A. B. Chaffee, I. N. Clark, E. W. Clark, T. J. Connor, L. E. Duncan, G. H. Elgin, A. J. Essex, C. H. Hall, N. Harper, R. N. Harvey, F. M. Huckelberry, H. C. Mabie, J. L. Matthews and W. N. Wyeth. In 1885 the total membership of the body was 3,032. In 1886 a committee of five—previously appointed—submitted a report as to the case of the Rev. F. M. Buchanan, said to be living in unlawful wedlock. Here follows the report in full:

“Whereas it is believed that the Rev. F. M. Buchan-

an, the pastor of three churches in the Association, is living in a marriage relation forbidden by the law of Christ; therefore: Resolved that we the Indianapolis Baptist Association put ourselves on record as standing firmly for Christ's law of marriage and divorce. That it is our conviction that any minister maintaining marriage relations such as are sustained by Pastor Buchanan, is disqualified thereby from filling the high position of a minister of Christ, and that we cannot recognize Pastor Buchanan as a Baptist minister in good standing. That we recommend to the churches served by Pastor Buchanan that they call a council at an early date for investigation and advice; and that we withdraw fellowship from Pastor Buchanan and his wife as delegates to this body."

This report was signed by the committee. The final result of the matter, without giving details, was that the following churches withdrew from the Association and organized the Central Association—Franklin, Greenwood, First, North, South-street, Garden and German Indianapolis, Lebanon, Southport and Mount Pleasant. This left the Indianapolis Association with fourteen churches. The minutes for 1895 give the number of churches as eleven and the membership 1,143; those for 1906 report nine churches and the total membership 864.

Among the laymen of Indianapolis Association probably no one held a higher place in the esteem of his brethren and sisters than Deacon J. R. Osgood of the First church, Indianapolis; he came to the city in 1847, and was soon identified with the church and

Sunday school; in fact it was soon understood that he was a superior Bible teacher.

"He was the beloved superintendent of the Sunday-school for more than twenty years, and his name is held in affectionate memory by hundreds who knew and loved him in that office. He was always among the first in every good work. For many years he was at the same time deacon, chorister, superintendent of the Sunday school, Bible class leader, chairman of the board of trustees, the pastor's first counsellor and dearest friend, a practical and successful business man and patriotic citizen. In 1885 he instituted the annual festival of the Sunday school, and for perhaps thirty years these were held. He went home May 23d, 1871, mourned by the citizens of Indianapolis, as well as by the First church and Sunday school."

There were many able men in the ministry in the Indianapolis Association; some of these deserve special mention. It is reasonable to expect that some of our prominent leaders should gather at the capital of the State. Among these the first to be mentioned is Elder Ezra Fisher who was born in Massachusetts in 1800, was graduated from Amherst college and from Newton theological seminary; and then longed for some opening in the "great valley" by which was meant the Mississippi Valley. In 1832, having done much to awaken the missionary spirit in his own church he mentions that the mission offering has been increased by \$35 and two strings of gold beads, he was invited to visit Indianapolis. He came as a missionary of the

American Baptist Home Mission Society; in his report for the quarter ending June 22d, 1833, he says:

"When I learned the great variety of religious sentiments embraced by members of this church, I had but little hope of uniting all the members on the doctrines of the gospel as embraced by the Regular Baptists. Also as I saw the determined efforts of a brother . . . to draw all our members to A. Campbell's faith, my hopes of success were diminished. In May, Henry Bradley commenced labor with Brother Saunders for industriously propagating Arian and Campbellite doctrines; it came before the church in June, but we were unsuccessful in our efforts to dislodge him from membership."

As a resort they adopted Articles of Faith so radical that the said Brother Saunders could not remain in the church. In speaking of his confidence in the fidelity of the members of the church he says: "We feel confident that no ordinary obstacles will induce us to abandon the work"; and still later: "The church of this place will probably soon be freed from conflicting opinions and troublesome members."

In his report for the quarter ending December, 1834, he gives some account of his work; "preached 24 sermons, attended General Association, also Danville Association, helped organize a Sunday school and attended the General Meeting of Western Baptists at Cincinnati, Ohio." It seems that up to this time he had not given his full time to the Indianapolis church, for in his report is this entry: "In March the church asks me to preach all the time." He was

one of the founders of the General Association—Indiana Baptist Convention—in April, 1833, and also one of the founders of Franklin College in June, 1834. He was held in high esteem by the citizens of Indianapolis, as is manifest in the fact that one of the bankers sold him lumber with which to build a residence, taking his note at six per cent, at the same time saying that he would rather give him the lumber than have him leave the town. In 1845 he crossed the plains in an ox-team caravan to Oregon and had the privilege of planting the first Baptist church west of the Rockies, organized in Washington county, Oregon. After a life full of labors in the kingdom he loved, he fell asleep November 1st, 1874.

Elder Lewis Morgan was born in Greenville, Tennessee, in 1788; he came to Indiana and settled in the woods of Shelby county in 1816. He at once identified himself with Baptist interests—was one of the founders of the General Association, and of Franklin College. He was at the front in all the advance moral movements of the time—as temperance, Sunday schools, missions, etc. He was a man of fine presence and intellectual power. Elder Ezra Fisher records his high estimate of Elder Morgan in these words:

“Brother Morgan was with us at the Cincinnati meeting; he has been discontinued from his agency in the service of the American Sunday school Union, we all suppose, through the influence of the General Agent for Indiana. Brother Morgan wishes to devote himself to the cause of Christ; but he says that

unless he has some assistance he must do it at the sacrifice of part of his farm; which he is determined shall be done if assistance comes from no other quarter."

In 1833 he uses this language in describing the condition of the churches when he first began work in the State:

"When I commenced about nineteen months ago in this State I was received as a hireling in disguise, or at best as a dupe of a party, particularly amongst the Baptist denomination, with few exceptions. The whole of the benevolent institutions of the day were considered to be a plan of speculation and intended only to answer the purpose of designing men, and were in the end to prove subversive of our civil and religious liberties."

After a long period of labor in Indiana and Iowa he died at Bellevue, Iowa, in 1852.

Elder Samuel Harding was born in Kentucky in 1787, and came to Indiana in 1825, settling on lands seven miles southeast of Franklin on Blue river. He was active in the organization of Blue River church, of which the Franklin church was at first a mission, or "arm." He also assisted in the organization of several churches in the counties adjacent, and was one of the founders of the General Association, and also the college. He is said to be foremost in the location of the college at Franklin, and was pastor of the Franklin church from 1833 to 1835. His friends remember him as a good speaker, a sociable friend and earnest Christian worker. Elder Fisher says of him:

"Brother Harding is a tried friend to the benevolent operations of the day—has acted as agent one year for the A. S. S. U. and is highly approved in the churches; and is as generally known as any minister in the State."

Elder J. L. Richmond, M. D., was born in Chesterfield, Massachusetts, in 1785, settled first in Ohio, then in Pendleton, Indiana, and at length in Indianapolis, uniting with the Baptist church in 1835. He was a master in his profession of medicine and surgery, and equally a master in the gospel ministry. While pastor of the church at Indianapolis he practiced his profession as a means of helping to support his family, and for such benevolence as he was inclined to. It is said that he borrowed funds with which to send Judson Benjamin, a student in Franklin college, to Brown University to fit himself for Foreign mission service. He was in complete sympathy with Isaac McCoy in his mission work for the Indians.

Here is a tribute to his worth from Nicholas McCarty, of Indianapolis, as he sent him fifty dollars—"have heard as profitable sermons from him as from any other, and the gift is not a deed of charity, but an honorable one of justice." His active career was closed by a stroke of paralysis in 1847, and eight years later he passed away at the home of his son-in-law, Deacon Albert Henderson, then living in Covington, Indiana. *The Western Journal of Medicine and Physical Science* for 1830 is authority for the statement that in 1824 or '25 he performed the "Caesarian section," saving the life of the mother; and this is said

to be the first time the operation had been performed in this country. He was a commissioned surgeon of the war of 1812, being assigned to service on the lakes; he also was one of the founders of Franklin college.

Elder T. C. Townsend was born in Virginia in 1799. He came from Kentucky to Indiana, and was ordained to the Baptist ministry by the Lick Creek church, four miles south of Indianapolis, in 1834. In the record of Pleasant View Baptist church is this entry: "We have this day settled with Elder T. C. Townsend as pastor of this church for his faithful services for one year, having never missed a meeting; we paid him ten dollars."

He was pastor, in turn, of several churches of the State, one at least being in the northern part. He was a man of great versatility and hopefulness, and nothing that was worth seeing escaped his eye. While laboring in the northern part of the State he assisted in forming the Huntington Association. He says that he did the first baptizing that was ever done in Wabash river between Fort Wayne and Logansport. For a while he was financial agent of Franklin college, and speaks in the highest terms of Presidents Chandler and Bailey. About 1856 he moved to Iowa, and while there published a most readable book of reminiscence.

The Rev. Sidney Dyer, Ph. D., "was born in Washington county, New York, in 1814. He enjoyed the advantages of the log school of pioneer days, which were withdrawn at the age of thirteen, leaving him to

fight his way as best he could. He entered the regular army at the age of seventeen; and early in 1831 he was sent to Illinois to engage in the Black-Hawk wars. While in the army the desire for a better life possessed him and he was fortunate in having the encouragement and direction of his captain's wife. Soon the desire to preach began to grow upon him and at the age of twenty-two he began a course of study for the ministry under the direction of the Rev. Charles Sommers, D. D., a prominent Baptist minister in New York City. He was ordained in 1842, preached a while at Brownsville, N. Y., and afterwards took service as a missionary to the Choctaw and Creek Indians. He was chosen secretary of the Indian mission board, with headquarters at Louisville, Ky. He remained in this work till 1852, when he accepted the pastorate of the First church, Indianapolis, Ind. He served this church five years, coming to the troublous times when the shadow of national differences made it a difficult task to prevent outbreaks in the church family. In 1859 he was appointed district secretary of the American Baptist Publication society, with headquarters in Philadelphia, and he remained in that work till 1885. As was said he did not have the advantages of the higher schools, but by his own effort he became proficient in Latin and Greek; Indiana University conferred upon him the degree of A. M., and Lewisburg University, Pennsylvania, that of Ph. D. While in Louisville he published the "Southwestern Psalmist"—a hymn-book that proved acceptable: it was afterwards revised with the title

"Dyer's Psalmist." He was the author of several volumes, most of which were in the interest of the sciences, and were written especially for the young. He wrote the Jubilee hymn for the Baptist Home Mission society in 1882, also the hymn for the Seventy-fifth Anniversary of the First Baptist church, of Indianapolis. He died in the harness December 22d, 1898, leaving a poem unfinished on his desk. His life from the age of seventeen to eighty-five was given continuously and without reserve to the service of the Master."

The Rev. Timothy R. Cressey was born in 1800; became a christian at twenty, was graduated from Amherst College in 1828, and from Newton Theological Seminary in 1830. He was pastor in Massachusetts and Ohio and afterwards, in 1846, became pastor of the First church Indianapolis, Ind., and served the church six years. During this term of service he secured the erection of a new meeting house with a seating capacity of 400, besides Sunday school rooms. In connection with the work of the pastorate his service of the denomination in fostering education, especially in connection with Franklin College, and his advocacy of the common school system were positive and gained recognition. A very distinct and valuable part of his service to the denomination in Indiana was his work as secretary of the General Association. It may be truthfully said that he did more than any other to arouse interest in state missions; he was tireless in his effort to enlist the churches giving money for the purpose. (More will be said

of him in connection with State work.) In 1853 he went to Minnesota and manifested the same missionary zeal that he had in Indiana. In 1861 he was chosen chaplain of the Second Minnesota Volunteers, and served in that capacity for two years. He died in Des Moines, Iowa, August 31st, 1870, his last words being "My work is done, I am going home." He left three sons in the Baptist ministry.

The Rev. Henry Day, D. D., was born in Westfield, Massachusetts, in 1818. His father was an earnest christian, and spent his life mainly on the farm in caring for his large family. The son Henry at length found his way to Brown University; at the close of the second year he was chosen assistant in the Worcester County high school, and continued the work for one year. Returning to the university he was graduated with honor in 1843. The First Baptist church of Providence gave him a license to preach; he accepted the professorship of mathematics in Georgetown, Ky., then under the presidency of the Rev. Howard Malcom, D. D. After the lapse of some years he accepted the professorship of natural philosophy, astronomy and civil engineering in his alma mater. Two and a half years later he accepted the pastorate of the Broad Street Baptist church, Philadelphia, Pa. The pastorate of the First church, Indianapolis, was strongly urged upon him, and, for the accomplishment, as he thought, of one specific work, he cordially accepted. This was in 1863. He was allowed to give fifteen years to the service of the church, and retired at length with many tokens

of both the Divine and human favor. No minister has had a deeper and more permanent influence in the Indianapolis Association than Dr. Day. He was soon known as an efficient expounder of the divine word; and his counsels were so wise that both old and young gladly sought his advice. It is doubtful whether any other pastor ever took greater pains and delight in building up the members of his flock into intelligent rounded christian manhood and womanhood. He was most highly regarded in his city as a man of genuine dignity and culture. It seemed to many of his brethren in the ministry that his influence would have been still greater if he had not confined his interest and labor so closely to his own church. He could have done much to advance the Baptist cause in various parts of Indianapolis, and in various parts of the State. But the power of his fifteen years' pastorate was marked, and will be felt for many years to come. When he became pastor the church was without a house of worship; and largely through his leadership a beautiful and commodious building was dedicated May 4th, 1864, at a cost of \$35,000.

The Rev. G. H. Elgin, D. D., was born in Claysville, Washington county, Indiana, in 1848, was reared on a farm, and became a member of the Lost River church in 1865. He entered Franklin College in 1870 and was graduated from the classical course in 1875, being the only member of his class he often remarked that "he stood at the head." Having been called to the pastorate of the Columbus church, he was ordained there in August, 1875. After a pastorate of a year he

resigned to enter Rochester Theological Seminary. While in the seminary he was a supply at both Buffalo and Newark. At the close of his seminary course he received a call to become pastor of North Church, now College Avenue, Indianapolis. He accepted, and during this pastorate he conceived the idea of a Baptist paper for Indiana; some of his brethren encouraged him in the enterprise, while others were doubtful of the outcome. At last in 1881 the first number was issued; for a while he tried to do the work of both pastor and editor, but in the following year he resigned the pastorate to give his whole time to the paper. He continued to pour thought, spirituality and enthusiasm into this work till his death in 1890. His powers rapidly developed in both writing and preaching and his social qualities were of a high order, and so in a very short time he became an acknowledged leader in the Baptist enterprises of the State; he took a deep interest in the work of the Indiana Baptist convention, helping to shape its policy and increase its efficiency, and while secretary introduced many welcome reforms into the Indiana Baptist Annual. Finally to supplement the income from the paper he engaged as supply for various churches as Adams, Second Mount Pleasant, Clayton, Lewis Creek and Southport, the last of which he was serving at the time of his death. He and Miss Myra Lambertson were married in June, 1875, and together they wrought earnestly and joyfully for the building up of the Master's kingdom. To them were born a daughter, Maude, in 1878, and a son, William, in 1883. Dr. Elgin's death caused genuine

sorrow to many a friend and many a church ; and not a few churches and associations put upon record their appreciation of his worth, and a deep sense of their loss. It seemed a pity that one so capable of leadership in the state, and so ready to begin and cultivate christian fellowships should have been called away in his prime—he was but forty-two. He had allowed neither so-called science nor philosophy to draw him away from the doctrine of salvation by sovereign grace ; and the fundamental and distinguishing beliefs of his denomination had no more intelligent and earnest advocate in Indiana. We devoutly thank our Heavenly Father that He had loaned us for a while so able a minister, and one so full of sympathy for all that is good.

The Rev. W. N. Wyeth, D. D., was born in Massachusetts in 1833 ; was pastor for a while in Portsmouth, Ohio, and came to Indiana as a missionary of the American Baptist Home Mission society, his location being Wabash ; he came in 1870. It was not long till he was known to “wield the pen of a ready writer” and the *Journal and Messenger*, recognizing the fact, engaged him as the Indiana representative of that paper, with headquarters at Indianapolis. He continued in that work to the full satisfaction of his employers till the board of Franklin College asked him to accept the office of corresponding secretary of that institution. He undertook the work and continued it till 1882 when, feeling more strongly than ever the inclination to use his pen, he went to Philadelphia, Pa., and began the most important work of his life—the publication of

his eight volumes of Missionary Memorials. These are a happy and helpful contribution to missionary literature, and Dr. Wyeth has multitudes of friends who are thankful to God that he was spared to complete this task, before going home. These volumes will prove a more enduring monument than any shaft of marble, or tablet of bronze; they are kept on sale by the American Baptist Publication Society. Dr. Wyeth's two daughters, Mrs. May Moore, of Indianapolis, and Mrs. Fannie Gard, of Washington, D. C., are both most estimable christian women.

The Rev. H. C. Mabie, D. D., for five years the pastor of the First Indianapolis church, and the prime mover in the organization of the Baptist young men of the state was born in Illinois in 1847. He was a student of the old University of Chicago, and also of Union Theological Seminary at Morgan Park, Illinois. In his student life he gave large promise of leadership among men, especially in the line of religious life and work. After pastorates in Illinois and Massachusetts he was called to the First church in 1879. In temperament and spirit he is evangelistic, and it was not long till this special power began to be recognized both in his own and in other churches of the state. He had excellent oratorical powers, and many not of his own congregation were drawn to his public services. His interest in foreign missions was so pronounced that he was asked by the Missionary Union to accept a secretaryship; he consented and now for years he has been one of the chief leaders in organizing and developing the work of the Union. He has twice visited the mis-

sionary stations in India, China and Europe and is the author of a volume entitled *In Brightest Asia*. When the Union is called on by interdenominational and international conferences for a representative of the American Baptists Dr. Mabie is very often the one chosen.

COFFEE CREEK ASSOCIATION—(COUNTIES OF JEFFERSON, JENNINGS AND SCOTT).

This Association was organized in 1827. The Silver Creek Association was covering so wide a territory that it seemed wise to the fathers to make a division, however much the churches that went into the new might regret to part from the old. At the session of the Silver Creek association in 1826 a committee was appointed to report as to the desirability of a division, and also as to the geographical line of division. The report follows:

“Your committee after a careful investigation of the subject deems it desirable to divide the Association and would respectfully recommend the following line: Beginning at Elizabeth church, thence to Saluda, thence to Scaffold Lick and thence to Brownstown; the churches on the line to continue in the old or go into the new as they may choose.”

The meeting to organize the new Association was held with the Coffee Creek church; Elder James Alexander preached the introductory sermon, and sixteen churches presented letters and joined in forming the Association; these churches represented a membership of 692. Elder Jesse Vawter was elected mod-

erator and Elder John Vawter clerk. The ordained ministers in the Association were Elders Jesse Vawter, John Vawter, W. T. Stott, James Alexander, Thomas Hill, Sr., A. Chambers, W. Blankenship, J. B. New, John Bush, Thomas Hill, Jr., and James Glover. As was usual in those days the Association met on Saturday; after the introductory exercises the day was given to the business of the body; Sunday was given to religious worship entirely, and on Monday business was resumed.

As might be anticipated it was always a matter of moment as to who should preach on Sunday; the choice was made by election, and we may easily infer who were the favorite speakers by noticing the names of those "who were to preach tomorrow." We wonder that an audience could sit through three long sermons, for they were usually long, and yet we must remember that most of those who listened heard preaching, at the oftenest but once a month, and even then they did not all have the opportunity to hear the "big preachers."

The Articles of Faith and Rules of Decorum were essentially those of Silver Creek; that the Association was to be missionary in spirit we may judge from two resolutions passed in 1849:—"We advise the churches composing this Association to raise funds for the Bible cause and report the amount at our next session;" and "This association advises the churches of which it is composed to send by their messengers an annual contribution, for the purpose of having the gospel preached to the destitute of this Association.

But still there were strong prejudices against paying salaries to ministers, and so they must labor with their hands for the support of their families. Many brethren, however, slipped money into the hands of their pastors—literally obeying the injunction “not to let their left hand know what their right was doing.” By degrees the conviction grew that if a man be called of God to preach, his brethren are called to give him a financial support.

Nothing of a radical nature transpired in the Association till 1832, when the Madison Association was formed from the Coffee Creek. Up to this time the whole number of baptisms in the Association was 405, being an average of sixty-seven per year. After the organization of the Madison, the Coffee Creek Association did not appreciably decline; the average number of additions by baptism for the next fifty years was seventy; and the total membership increased from 592 in 1833 to 1,354 in 1882. It is recorded in the minutes of 1849 that “the first Sunday collection was taken.” At the session in 1852 a resolution was passed recommending the American Baptist Home Mission Society, Franklin College, religious literature, the Bible cause and Indian missions.

There were many ministers and others in the Coffee Creek Association worthy of special mention—some of these will be noticed in connection with Madison Association, and some must be omitted. High praise is due J. C. Tibbetts, the historian of the Association, for his full and satisfactory sketch; much that follows is taken from his book. The first place in the list of

leaders in the body, without question, belongs to Elder Thomas Hill, Sr., who was known in later years as "Father Hill"; he was born in New Jersey in 1763, and went with his parents to Virginia while he was yet a child. At the age of nineteen he entered the army and served three months in the war of the American revolution; he and Mary Stone were married in 1786; in two years from that time he was led to Christ, and almost immediately began to exhort men to turn to the Lord. Having resided in Tennessee for some time he moved to Kentucky and settled near Somerset. He came to Indiana in 1817 and after a short pastorate of Graham church he went into the constitution of the Coffee Creek church, of which he was pastor more than sixteen years. He was an able, faithful and successful minister and preached as long as he had the physical strength necessary. He died in 1848.

The Rev. Thomas Hill, Jr., son of the minister just mentioned, held, if possible, a still larger place in the esteem of the churches of southern Indiana. He was born in Tennessee in 1797, came to Indiana in 1816 and settled on Coffee Creek, southwest of Vernon. In 1822 the Coffee Creek church was constituted and the Rev. Thomas Hill was elected to membership; he was licensed to preach in 1823, and ordained in 1825. Those were days of anti-mission sentiment among many of the Baptists of the State, but Mr. Hill stood firm in his advocacy of missions; in 1826 he was made a missionary of the American Baptist Home Mission society for several counties adjoining his own. He

was also chosen as financial agent of the Indiana Baptist Convention; and when in 1838 his father resigned the pastorate of Coffee Creek church he was chosen, and served nearly thirty years. He labored as a minister in his own community for fifty-three years and his influence grew as time went on. He was a man of strong native powers, was severely logical in his reasoning, and knew the Bible as only those do who study it intently and prayerfully. He was a man of fine presence also; and, as one has said, he never "threw clubs," but he was amply able to maintain the doctrines as he understood them. He was not a tedious preacher, but left much for the hearer to think out for himself. A man of influence belonging to another denomination paid this high tribute to Mr. Hill: "I have been intimately acquainted with him for more than forty years, and can truly say that I never heard him make a remark in the pulpit or out that I could wish he had not said." He died in 1876.

Elders James Alexander, Alexander Chambers, John Chambers, W. A. Chambers, John Bush, James Glover, J. S. Ryker, J. M. Cox, J. W. Robinson, Charles Snowden, T. B. Lewis and J. R. Tinder all deserve separate mention as faithful and effective ministers in the early years of the Coffee Creek Association.

DANVILLE ASSOCIATION—(COUNTIES OF HENDRICKS AND MORGAN).

This Association was organized in 1827. But few facts relative to this body are accessible. It was never in organic relation with the Indiana Baptist Convention. From the Baptist Almanac and other sources it

appears that in 1833 there were twenty-one churches and 725 members; in 1839, twenty-four churches and 790 members; in 1851, eighteen churches and 761 members; and in 1857, eleven churches and 1,108 members. This was an anti-mission Association.

MADISON ASSOCIATION—(COUNTIES OF JEFFERSON,
RIPLEY AND JENNINGS).

This Association was constituted in 1833, the preliminary meeting having been held in 1832. As was stated elsewhere it was formed from the Coffee Creek Association, the understanding being that the churches located on the west side of the Madison and Indianapolis railroad should remain in the Coffee Creek, and those on the east side should join the Madison. Aurora, Madison and New Albany being the principal towns on the Ohio river, in Indiana, Evansville being much farther away, we should expect to find the Baptist cause prosperous in the districts of which these towns were the centers; and so it was.

Madison was for many years one of the largest and best organized churches in Indiana, and this church gave complexion to the Association. From a membership of 567 at the time of its organization the Association grew to 1,911 members in ten years time. The churches of this Association, in common with those of others, was obliged to meet the heresies of Predestinarianism on the one hand, and those of Campbellism on the other; but there was no general departure from established Baptist doctrines. From the first the missionary spirit was present and operative.

In the Circular Letter for 1843 Elder William Wallace writes:

"While some Baptists spend their time and talents in disputing on decrees, creeds, etc., there are others with feelings none of the best, consuming their strength in talking about the mission and anti-mission race, thus paralyzing each other's efforts in the common cause O, brethren, how devotedly thankful we ought to be that none of these things have been permitted to mar our peace or stop our work of faith and labor of love."

The Association was prompt to advocate Sunday-schools, missions, civil freedom for all, and temperance in those days when many of the churches were opposed to all such measures. The minority did not have the courage to come out in the open, in its opposition. The close proximity of the territory of this Association to Kentucky made the discussion of the matter of slavery a delicate one, and yet there was no hesitancy nor evasion.

In 1818 the Vernon church sent this query to the Association: "Is it consistent with the principles and practice of this Association to correspond with Kentucky slave-holding Baptists?"

A direct answer was declined; but convictions did not lose their strength; and many years afterwards this resolution was passed:—"While we do not allow mere differences of opinion on questions of ways and means to be a bar to fellowship among us—we are opposed to intemperance, and oppression of every form." And still later this resolution was passed:—

"That we request those Associations corresponding with us, and also others who advocate slavery as a right, to seriously consider whether they ought not to drop such correspondence in order to the keeping up of a harmonious christian correspondence with us."

In 1871 one of the churches was considerably demoralized by the heresy of "Soul sleeping." But a wise committee was sent to the church to talk the matter over, with the result that it came back into full co-operation with the Association.

This was found in a quarterly paper of the Home Mission Society in 1838:

"Madison is a flourishing town on the banks of the beautiful Ohio, and is destined to become a place of no inferior commercial importance. One year ago in November last, by our advice, Brother Reuben Morey went there, found a small Baptist church divided into three fragments—the mission, the anti-mission and the Campbellite Baptists. With our promise of help he preached for them three months, when on account of their dissensions he announced his intention of leaving them. Contrary to expectation all parties were anxious for his continuance, and so far laid aside the differences as to join in his support. This was the state of the church, and of course to all foreign operations, it was no better than dead and plucked up by the roots. They applied to the Home Mission society for \$150.00, which was granted, they raising \$250.00. . . . During the year now past they have raised by a society among themselves \$70.00 for their State Convention, \$81.00 for the Burman Bible, and \$7.00 at a monthly

concert; by collections during a sermon of the State Convention they raised \$40.00 for the cause in Indiana, and \$40.00 for foreign missions of which we will suppose that one-quarter was contributed by the church—that is, \$20.00; by collection of Brother Bennett for foreign missions \$20.00—in all, \$198.00 for objects without themselves. Seventeen had been baptized and nineteen added by letter. ‘There has been,’ Mr. Morey adds, ‘we hope, a gradual and constant increase of union and brotherly love among the members and an increasing disposition to come up to every good work.’ Brother Morey must have been a good missionary.”

The largest aggregate membership of the Association was reached in 1844, when it was 2,179; but the withdrawal of nine churches to form the Sand Creek Association reduced the number. In 1905 the number of churches was fifteen and the total membership 1,932; in 1906 there were sixteen churches and 1,975 members. Madison Association was rich in the large number of representative laymen and ministers it contained; studying sketches of these we can see why the Association held a foremost place among the Associations of the State, in all good words and works.

The first to be mentioned is that prince of laymen—the Hon. Milton Stapp. He was born in Kentucky in 1793; as a young man he enlisted in the regiment commanded by Colonel Richard M. Johnson; he was in many skirmishes with the Indians, and took part in the battle of Thames in 1813 and was wounded by a ball. He always regarded the scar from this wound with a kind of pride. He came to Indiana in 1816 and

settled at Madison, which remained his home for many years; he was inclined towards the profession of law and entered the office of James F. D. Lanier, as a student, and before many months was admitted to the bar. He soon found his way into politics and in 1822 was elected to the State legislature from Jefferson county. The next year he was elected joint-senator from Jefferson and Jennings counties, and was chosen president of the body. Twice he was elected lieutenant governor of the State (1825 and 1828). Probably his most important service to the State was rendered as a member of the Fund commission, whose duty it was to extricate the State from the large and alarming indebtedness which was incurred in the Internal Improvement venture. While the work of the commission was not completely successful, its members were most faithful, and above suspicion as to their integrity. Mr. Stapp was not more deeply interested in matters of state, however, than he was in the maintenance and progress of christianity as represented by his denomination. He was an active and valued member of the Madison Baptist church, which he joined in 1844; and his worth was recognized in the Baptist deliberations which took place here and there in the State. He was elected president of the Indiana Baptist Convention for nine different years, and was a member of the board of trustees of Franklin College from 1835 to 1854. In 1860 he moved to Texas, but did not remain long, as he saw that the civil war was coming on, and his sympathies were with the north; but when the war was over he went to Galveston, Texas, and was ap-

pointed collector of Internal Revenue. He died in 1869 and his Madison friends had his body brought back and buried in the old home cemetery. His memory will ever remain green, for his life was devoted to the service of God in helping his fellow men.

Another of the very worthy laymen of the Association was Deacon A. Daniells, who was born in New York in 1818. His father was a Methodist minister of the radical kind; the son engaged, in turn, in teaching, farming and merchandise. He came west while yet a young man and spent several years in teaching in Kentucky and Indiana. He came to Madison during the civil war and was made deputy county treasurer first, and afterwards deputy auditor. The auditor died in office and Mr. Daniells filled the unexpired term; he was subsequently elected county treasurer. At the expiration of his term he engaged in merchandizing, but was not successful; his last work was that of book-keeping. He was a highly esteemed member of the Masonic and Odd Fellows Lodges, but his main work was done as a member of the Madison church. His daily christian walk was of the most beautiful kind; he served as deacon for more than twenty-eight years, was Sunday school superintendent many years, and was clerk of his Association twenty-eight years. When financial reverses came to him he was heard to say: "Well, I'm glad that what I gave to Franklin College is saved, anyhow." More than once he responded to the wants of the college. He died in August, 1897, mourned by relatives, his brethren of the church, and a host of friends. Mrs. Philo R. Hoy of Chicago is

his only child. When the Madison church had such wise, progressive leaders as A. Daniells, C. A. Stanton, U. B. Stribling, William Stapp, J. E. C. F. Harper and William Trow, it could not but prosper; it did more—it became a model church in the management of both discipline and finances. If pastors had a “paradise” anywhere in Indiana, it was at Madison.

Among the leading ministers of the Association the first place clearly belongs to Elder Jesse Vawter, a partial sketch of whose life has already been given; in 1782 he and his wife first moved to Kentucky. In 1806 they came to Indiana and located on a hill overlooking Madison from the north; they named the home Mount Glad—glad that at last they were settled where there was no dispute about the title to their land. He began to preach in 1800 and was ordained in 1805. He assisted in organizing the first Baptist church in Jefferson county; it was first located on a little stream called Crooked Creek, down in the bottom; afterwards the meeting-house was moved up on the hill, and the name was changed to Mount Pleasant; still later it was moved down into the city and was given the name Madison. Elder Vawter was the pastor till his death in 1838. “He was preeminently useful in the ministry and did much to advance the Messiah’s kingdom, especially among the Baptist churches, from their first organization, but more especially in the bounds of the Silver Creek, Coffee Creek, Laughery, Flat Rock and Madison Associations. He was, without doubt, one of the most pious men of his day, and as a doctrinal, practical and experimental preacher his qualifications were

far above mediocrity, and as a peace-maker he was, perhaps, without an equal in the congregation of which he was a member."

His sons, John and William, were ministers also, and will be referred to in connection with their own Associations. Elder Vawter's dust reposes in the cemetery at Wirt, a few miles north of Madison.

Elder William T. Stott was one of the best known and best loved ministers in the Association, and in southern Indiana. He was born in Kentucky in 1789 and at the age of thirteen was received into the Salt River Baptist church. He was a soldier in the war of 1812 under General Hull (who, he says, was a coward). In 1815 he came to Indiana and settled near Vernon; but not being able to meet the payments on his land he was obliged to give it up; he next bought some land on the south branch of Muscatatuck creek, four miles east of Vernon. His brethren of the Concord church assisted him in paying for this land. He was away from home most of the time on preaching tours, and the care of the home rested on his wife, a most excellent and courageous woman. The churches paid him but a mere pittance, but he was unceasing in his efforts to establish and build up the Baptist cause. He was often in the employ of the Indiana Baptist Convention, doing missionary work in Jefferson, Jennings, Scott and Ripley counties, and for nearly fifty years—with the exception of a few interims—he was pastor of the Vernon church. He always took a live interest in matters of state, deeming it his duty to help in the nomination and election of civil officers. The

last twenty-five years of his life he spent at the home of his son John, and continued to preach as long as he was able to travel; he was permitted to baptize nearly or quite one thousand persons who had been led to Christ through his ministry. One who has often heard him preach, has said that he often rose to great heights of genuine eloquence—being very familiar with the word of God and peculiarly apt in illustration; in addition he had a fine commanding presence and a musical voice. He was moderator of the Madison Association for twenty years and was asked to preach the introductory sermon at eight different sessions of the body. He died in 1877 after a few weeks' illness; he had a lucid hour in the midst of several days of unconsciousness, and in that hour he rehearsed his first Christian experience, and his work in the ministry; and spoke of his hope of going home to be with Christ. After speaking personal words to those of the family who stood about him he again lapsed into unconsciousness—to awaken in the land of light and love. The funeral exercises were held in the church of which he was pastor so long, and his body was buried beside that of his wife in the Read cemetery, a few miles east of Vernon.

The Rev. William Y. Monroe was moderator of the Association for a longer period than any other minister, having served in that office twenty-four or twenty-five times; he was pastor of the North Madison church for thirty years, and would have continued, but for ill health. He came to Scott county, Indiana, in 1834, and joined a Methodist church in 1842; but being dis-

satisfied with some of the doctrines of that denomination, he began a thorough search of the Bible, and as a consequence he became a Baptist. He was ordained in 1850 and proved to be a strong minister of the word. No one could make the way of salvation plainer, and in such esteem was he held, that men were compelled to listen to his preaching. He was in the civil war as captain in the Eighty-second Indiana Infantry, and on his return from the war his fellow citizens honored him with public offices of trust. He was twice elected treasurer of Jefferson county, and was twice elected to the legislature of the state. Being a man of good business ability he was frequently called on to assist in settling the estates of families of his acquaintance. In the eighties he moved to Franklin for the sake of giving his boys a course in Franklin College. Most of the time from his coming to Franklin he was an invalid, much of the time being confined to his bed. But he was never in despair nor discouraged; when the new College chapel was dedicated he expressed a desire to be present to enjoy the exercises; accordingly the young men carried him on his couch, and no one was more deeply interested than he. As another example of his cheerfulness of spirit: a prayer-meeting was appointed to be held in his room, and his emaciated form had the effect to deeply stir the emotions of those present; in fact it was a time of copious tears. He said afterwards in a playful way that he did not want any more "funeral services" till he was ready. If he were alive today he would rejoice with his wife that their older son is an able teacher in Columbia

University, and also an author of note; and the younger a successful physician and surgeon in the city of Mexico. He died in October, 1889, and his body was taken to his old home at North Madison for burial.

The Rev. Matthew B. Phares came to Franklin College from Little Blue River church in Shelby county; a church which also furnished the following ministers to the Baptist denomination: the Revs. J. M. Smith, D. J. Huston, William Golding and J. C. Rhodes—he was graduated in 1849, and besides holding several important pastorates, conducted academies at Vernon, Dupont and Greensburg. He was an accurate scholar and a very attractive speaker. He died in 1862 in the prime of life while pastor of the Greensburg church.

Many other ministers doubtless deserve as full and favorable mention as these, but definite data are lacking. The Rev. E. D. Owen will long be remembered as the man who originated and for a while published the *Christian Messenger*—finally merged into the *Journal and Messenger* of Cincinnati, Ohio. The Rev. Caleb Moncrief, the plain Scotchman, who had the courage to ask a brother noted for his long prayers to “please lead us in some new short prayer;” the Rev. William Wallace, who believed in progress; the Rev. Andrew Baker, who used his knowledge of astronomy to good effect in his preaching; the Rev. Alexander Connelly, who had mastered a large section of general history, and knew how to use it; the Rev. Robert Stevenson, who knew his Bible, and who was the doughty champion of Calvinism, and whom

nobody cared to meet in debate; the Rev. J. B. Swincher, who was in demand far and near to assist in evangelistic meetings; the Rev. Thomas George, the fervent preacher of the old gospel; the Rev. John G. Craven, the teacher, and friend of the negro; the Rev. T. A. Childs, the unselfish and always busy servant of Christ; and not least the Rev. C. E. W. Dobbs, D. D., who was pastor of the Madison church from 1882 to 1884. He was by far the ablest exegetical scholar and preacher among the Baptists of the State, and was interested as well in the local history of the denomination. In 1883 he read a history of Madison Association at its annual meeting at Hebron church. The future historian of the Indiana Baptists will be sure to rely much on the facts gathered and organized in this pamphlet.

TIPPECANOE ASSOCIATION—(COUNTIES OF TIPPECANOE, CARROLL AND MONTGOMERY.)

The Association was constituted at Delphi in 1833. Deacon Lewis Johnson was elected moderator and Elder L. Fairman, clerk. That this Association was to stand for progressive ideas may be readily inferred from the fact that the churches forming it had decided to join Sugar Creek Association, but finding that a strong anti-mission spirit pervaded that body, declined, and proceeded to form an Association of churches believing in the promulgation of the gospel to the ends of the earth. The churches which united to form the Association were Dayton, Delphi, Grand Prairie and Logansport; at the third session the fol-

lowing churches were received: Bethel, Frankfort, Hopewell and Rossville. At the fourth session Elder William Rees was chosen moderator and was one of the ablest ministers in the body. At the fifth session the Association declined to continue correspondence with White Water, for that Association sent two letters—one representing the “old school” faction, and the other the new; and there was no disposition to take any part in that controversy. At the sixth session LaFayette, Fort Wayne and Crawfordsville churches were received, and the membership of the Association was 310. At the seventh session the Rev. William M. Pratt, one of the ablest ministers of pioneer times, became a member of the Association; at the eighth session the following ministers belonged to the body: William Rees, William Corbin, ——— Webb, S. G. Miner, J. Hill, W. M. Pratt, James Dunlap and — — Cox. In 1851 Fort Wayne, Logansport and Monticello churches are dismissed to join other Associations. From this date on the number of churches varies little, the total membership being 2,036 in 1904 and 1,985 in 1906.

Prominent among the laymen of the Association was Deacon Albert Henderson, of LaFayette; he was a man of high ideals and broad sympathies. He was born in Indiana in 1815 and was of sturdy stock. The members of the Society of Friends had settled in large numbers in southeastern Indiana in the White Water valley. They were people of simple life, characterized by industry and economy, and were earnest advocates of civil liberty and education. Among these

people came John Henderson, leaving his native State because of his dislike of slavery. A few years after he and his wife had come west, his son John was married to Jane Orr; the Orrs were descended from Colonel Robert Orr, a Scotch-Irish protestant, who with his seven sons served in the Carolina line during the war for Independence. To this union of John Henderson and Jane Orr was born Albert Henderson—the father a Friend, and the mother a Baptist. The father was prostrated by that almost universal contagion of the time—malaria—and died in his prime. The mother did not long survive him, dying from the same disease two years afterwards.

The care of the family now devolved upon Albert, the older brother; he took all the children to his own home in Covington, Indiana, and saw as best he could to their comfort and education. In all this care and labor he was nobly seconded by his wife—a sister of Judge Ristine; but she soon sickened and died. In 1844 Mr. Henderson was again married, his second wife being a sister of the Rev. J. L. Richmond, M. D., of Indianapolis. Thenceforth the two were closely associated in all social and religious activities. They were akin in faith, hope, ideals and ambitions, and wrought together many years in serving others, and especially in building up the church to which they belonged—the Baptist.

Mr. Henderson was a man of affairs; he was a trained master-builder and many residences and public structures along the Wabash valley—still standing—are a testimony to his skill and integrity.

He drew his own plans, had his own lime-kilns, brick-kilns and saw mills, and personally superintended the work on every edifice. Besides, he always loved the farm, and was successful in the cultivation of the grains, fruits and flowers. The home, close by the much travelled government road, was always the hospitable home for ministers, missionaries and laborers for God—"the latch-string was out." During the civil war Mr. Henderson was an ardent patriot, in a politically divided part of the state. He labored constantly to uphold the hands of our great war governor—O. P. Morton, and to persuade the treasonable element, many of whom were his old friends and neighbors, to abandon their futile and damaging plans against the Union. He wrote and he spoke for loyalty to the cause. With his good wife he helped in every movement in the town for forwarding supplies, raising funds for provisions and delicacies for the Sanitary Commission. His interest in education had its roots in that same social impulse which fired the soul of Abraham Lincoln whom he resembled in many important characteristics. As he grew to manhood his taste for books increased.

His acquaintance with Dr. Richmond, who lived with him many years, quickened and directed his lines of reading. He became deeply interested in physics and chemistry and became so familiar with the main principles and facts that when Darwin's doctrine appeared it did not disturb him in the least. The Bible was his one book; but in addition he was attracted to such authors as Milton, Burns, Scott, Pope, Cowper

and Addison. In later years, when his children read to him Mac Masters' or McCarthys' histories, it merely called back to memory events with which he had long been familiar. The books on natural history and religion combined by one Dick, now forgotten, were his companions for many years. He was also familiar with Plutarch's Lives, Josephus, Hume, Ruskin and Irving. When Caleb Mills carried on his great campaign for taxation to support popular education, Mr. Henderson helped to the limit of his influence to carry the State into the region of enlightenment. As an evidence of his interest in higher education is the fact that in 1841 he carried his brother and four other young men in his wagon to Franklin to secure the rudiments of an education—that was before the day of railroads. He desired education more than wealth for his children, and he assisted them in every possible way in their efforts for learning. In 1864 he moved his family and business to LaFayette, where he identified himself with every worthy cause and helped men by his cheerful courage, consistent religious life, earnest citizenship and steadfast industry. He was faithful at the primaries, fearless in stating his own position, tolerant of others, but always devoted to that party which was identified with the salvation of the Union. On May 15th, 1892, he passed to the other shore, and on April 21st, 1893, his wife, the gentle, brave, tender, religious, wise woman joined the same celestial company. He was constant and faithful in the support of his church; he took pains to go to church early

Sunday morning so that he might have a time for quiet meditation before the public exercises began. It is said that each Sunday morning he read through that famous hymn of Faber, in which occur the words, which summed up his creed:

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

Mr. Henderson is worthily represented by his children, who have taken places of honor and influence in society; his son, the Rev. Charles R. Henderson, D. D., professor in the University of Chicago, is already known in this country and Europe as an authority on Public Charities; and Mr. J. L. Griffiths, his son-in-law, represents this government at the court of St. James as ably as any one who was ever chosen to the high office.

Among the ministers of the Association we would think first of the Rev. Charles J. Bowles, Sr., who was born in Ohio in 1818. At the age of nineteen he became a sailor, but after three years of sea life he returned to his home, and in 1841 he and Miss Nancy Knapper were married. He was a large, stout man, and his mind was as imperial as his physical frame. His main pastoral work was done in Wayne-town church, but his labors extended into all the surrounding country. His advocacy of distinctive Baptist doctrines was so clear and strong that many paedo-Baptists who heard him, became dissatisfied with their former denominational beliefs and joined

Baptist churches. This power did not consist alone of intellectual grasp and forceful diction, but more than all of a cheerful fraternal spirit coupled with an intense earnestness to know and declare the truth as it is set forth in God's word. It is told of him that in his earlier ministry he was invited to hold meetings in a Presbyterian house of worship, as there was no Baptist house near; the result was that a large part of the membership of the church became Baptists, and yet no one accused him of taking any undue advantage of the opportunity. At the annual session of the Tippecanoe Association in 1883 he submitted the report on Foreign missions, a report that shows broad Christian views and sympathies, and a clear conviction of the causes that hinder the spread of the gospel in heathen lands. He died in Newtown in October, 1889; and his brethren said: "A great man in Israel has fallen." He left a son in the Baptist ministry—the Rev. C. J. Bowles, Jr.

Elder Williams Rees (from a sketch by Rev. T. R. Cressey, 1850), was born in Pennsylvania in 1797; and at ten years came with his parents to the vicinity of Columbus, Ohio. At the age of nineteen he united with the Union church, and in 1820 he and Miss Mary White, of Muskingum county, were married. He was ordained in 1820 and had charge of several churches in that part of Ohio, and was much loved for his work and was successful in winning many to the service of Christ. In October, 1832, he moved to Delphi, Indiana, and before a great while had organized a Baptist church. After a hard

struggle a meeting house was built, and from that time to this public worship has been maintained. He was the leading spirit in the organization of the La-Fayette, now the Tippecanoe, Association; at the time of the organization he was the only Baptist minister in that portion of the State. He assisted in the organization of several churches in that region—such as Camden, Grand Prairie, Dayton and Rossville.

In 1839 he was elected financial agent of the Indiana Baptist Convention, and for the next ten years labored for the Convention and the College, giving most of his time to the latter. He was a very successful collector of money; he did not obtain large gifts, for they were not to be had at that stage of the State's material development. But whoever will take the pains to look through his little account books will be astonished at the large number of small gifts; he was as grateful for the dollar as for the ten dollars. His wife died in 1840, and in 1841 he and Mrs. Mary Martin, of Delphi, were married. His three sons, Cyrus W., Eli and Jonathan were Baptist ministers—one in California, one in Texas and one in Oregon. In 1849, upon returning from a tour in southern Indiana, where his labors had been somewhat severe, he was attacked with a slight fever, accompanied by inflammatory rheumatism. During several weeks he was quite ill, but he determined to attend the annual meeting of the Convention, which was held at Indianapolis. He was too feeble to attend the public exercises, but from his sick room at his old friend Henry Brady's he was able to give a

good deal of aid to several of the Committees. After his return to his home the recuperation that he hoped for did not come. He was profoundly interested in the work of both the Convention and the College, and was anxious to be in the field; but his Heavenly Father had ordered it otherwise, and his brethren and friends followed his body to the grave January 25th, 1850. The Rev. T. R. Cressey says further of him:

"He was not a literary man, he was nevertheless an ardent advocate of education. He was one of the founders of Franklin College, and never had that institution a more devoted friend. He gave to it his time and his money bountifully, and the toil of his maturer years. He realized the necessity of an educated ministry, in view of the characteristics of the age in which we live, the civil, literary and religious institutions associated with our government, and the high responsibility of the preacher of the gospel of Christ. He was not in any sense a brilliant man, nor an eloquent preacher. But as the celebrated Dr. William Carey, missionary to India, once said of himself: 'He knew how to plead.' Elder Rees possessed that indomitable perseverance, stern self-application, unblanching fortitude and holy consecration to labor which made him a stranger to defeat in any enterprise to which he put his hand."

CURRY'S PRAIRIE ASSOCIATION—(COUNTIES OF VIGO,
CLAY AND SULLIVAN.)

The Association was organized at Union church in 1834 with Elder Abram Stark as moderator, T. Ken-

nedy, clerk, and a membership of 369. It was formed from the northern part of Union Association. In the *Baptist Register* for 1843 the number of churches given was eleven, and the number of ministers three. In 1850 there were fourteen churches and 866 members; in 1860 sixteen churches and 1,417 members and the ordained ministers were Elders D. M. Stark, Asa Frakes, F. R. McKinney, W. B. Eldridge, E. G. Taylor, G. Crist and S. K. Sparks. The Circular letter for 1863 was a fairly elaborate discussion of the ordination of deacons. In 1880 there were twenty-one churches and the ordained ministers were the Revs. W. T. Cuppy, G. P. Fuson, J. B. Arnett, William Winans, J. M. Turner, G. W. Marlow, G. W. Trent, C. R. Henderson, D. H. Nevins, J. M. Plew, S. M. Stimson, J. W. Stark, W. B. Eldridge, W. P. Sanford, C. B. Allen and E. Coopridier.

This Association has not been torn asunder and its work retarded by covetousness on the one hand which is always expressing itself in various forms of anti-missionism, but on the other has cultivated the missionary spirit, which readily accepts and promotes whatever promises the advance of the Redeemer's kingdom. From the first, so far as may be judged by the records, the Association has been heartily in favor of intelligent christian and denominational progress; at least this has been so theoretically, and in some measure practically. For many years the Little Flock church led in the number of members, but at length it was equalled and then surpassed by the First Terre Haute church, which in 1905 reported 855

members; and second to it was the Tabernacle church, Terre Haute, with 306 members.

Some of the strong ministers of the State have been pastors in this Association; President G. C. Chandler, D. D., came to Terre Haute in 1838, sent by the American Baptist Home Mission Society; after one year he was called to the pastorate of the First church, Indianapolis, and became President of Franklin College in 1843. He resigned the presidency in 1851, went to Oregon, and soon engaged in building up McMinnville College. The Rev. Joseph Brown, D. D., was pastor of the First Terre Haute church from 1860 to 1870, when he was elected corresponding secretary of the Indiana Baptist Convention, in which capacity he served five years, when failing health obliged him to resign.

The Rev. S. M. Stimson, D. D., was pastor of the First Terre Haute church from 1865 to 1873. In addition to his pastoral work he served a short time as secretary of the Indiana Baptist Convention. At the close of the Terre Haute pastorate he travelled extensively in Europe. Upon his return he was appointed district secretary of the Missionary Union and served with joy and success till declining health obliged him to retire. His brethren of the state will never forget his ringing key words—"Let every one of you." He died at Greensburg in 1894. Sometime before his death he had deposited in the Franklin College library a box containing many interesting papers, which he said was not to be opened till the expiration of one hundred years.

The Rev. C. R. Henderson, D. D., became pastor of the First Terre Haute church in 1873 and served in that capacity for nine years. While pastor there he became deeply interested in working men, and so remarkable was his influence with them, that when a strike was impending he was able to persuade the men not to undertake it. At the close of a pastorate of ten years of the Woodward Avenue church, Detroit, Michigan, he was elected professor of sociology in the University of Chicago. He is now not only a teacher of the subject, but also an authority—especially in the lines of public charities. Other ministers of the Association equally able and successful, but whose names are not as widely known, are such as the Rev. E. G. Taylor, who took an interest in the general denominational affairs of the state, and was regarded as one of the leaders in the convention.

Elder S. K. Sparks was born in Kentucky in 1785, ordained at Plum Creek church in that state, moved to Terre Haute in 1835, organized a church there and was pastor for five years; organized the Mount Zion church of which he was pastor twenty-nine years, and was an active worker in the organization of the New Providence, Salem and Second Terre Haute churches.

Elder Joseph Liston was born in Maryland in 1782, moved to Vigo county in 1815 or 1816, united with the Maria Creek church and was baptized by Elder Isaac McCoy; in 1824 he joined the Union church, of which he was a member fifty years, and was active in the formation of the Curry's Prairie Association. He died in 1875.

Elder Abram Stark was born in Pennsylvania in 1781, was baptized into membership in the Eighteen-Mile church in Kentucky in 1800; coming to Indiana he was pastor of Union church fourteen years, Second Prairie Creek seven years, Little Flock six years, and for limited terms was pastor of Friendly Grove and Mount Pleasant churches. He died in 1857.

Elder W. B. Eldridge was born in Kentucky in 1792, moved to Sullivan county, Indiana, in 1818, was ordained at the request of Second Prairie Creek church in 1835, and served the church as pastor for thirty-one years. He suffered a paralytic stroke while in the pulpit at Union church, from which he never recovered.

Elder Samuel Sparks was born in Kentucky in 1786, and baptized at the age of fourteen. He knew what it was to fight Indians, and in 1806 was a member of the Kentucky militia that was organized to repel a supposed invasion of the State by Aaron Burr in his southern expedition. He came to Indiana first in 1812, but finally returned to Kentucky on account of the fierce hostility of the Indians. He was ordained at the request of Plum Creek church in 1834 and shortly afterwards returned to Indiana, settling ten miles south of Terre Haute, and in 1836 made Terre Haute his home. He assisted in the formation of many of the churches and was pastor of one of them for twenty-nine years. He was permitted to baptize 1,200 persons during his ministry, and of these twelve became ministers. He did not ask nor expect any remuneration for his ministerial services, and so

helped to delay the time when the churches which he served should come to see the duty of supporting the ministry, according to God's will.

Elder D. M. Stark was born in eastern Indiana in 1809, and was baptized by his father into the membership of the Union church in 1830. This church called for his ordination in 1844 and he served many of the churches during his twenty-three years of the ministry.

Elder George Crist was born in Indiana in 1807, was baptized into Union church by Elder S. K. Sparks, was ordained in 1842, and spent forty years in the ministry, part of the time in Indiana and part in Illinois.

Elder Elias Coopridge is known to have been an honored minister in the Association.

Elder Jacob Smock, one of the pioneer ministers of the Association, was born in Kentucky in 1824. His parents moved to Parke county, Indiana, in 1825; his grandfather, William Smock, was a soldier in the Revolutionary war. He joined a Baptist church in 1857 and was soon afterwards ordained to the ministry. He was efficient in the organization of two churches, and has had the privilege of baptizing over 1,000 converts. He was twice married—first to Caroline Milligan, and to them were born six children; the wife died in 1879. He was again married, in 1881, to Dinah Wilson, a member of the Friends church. To this union one child was born—Wilma H. Elder Smock died in 1895 full of years, and ready

for the call. His wife survives him and is an active member of the Franklin Baptist church.

The Rev. L. Kirtley, D. D., was probably the strongest preacher who ever became pastor of the First Terre Haute church. He held important pastorates in Michigan and Ohio also; but the very intensity of his work led to nervous affection, from the effects of which he died, while yet in the prime of life.

BROWNSTOWN ASSOCIATION—(COUNTIES OF JACKSON, JENNINGS, CLARKE AND WASHINGTON.)

The Association was constituted in 1835; the first record accessible is for 1836, and it gives Brownstown as the place of meeting, Elder J. R. Tinder as the moderator and William Crunshaw, as clerk. There were four churches and 128 members. The session for 1840 was held with Union, now Hayden, church, the number of churches was nine and the number of members 406. As the years went by the number of churches declined, but the aggregate membership increased—the largest being 1,921 (in 1901). Up to 1853 Union church usually contained the largest number of members; then Mount Pleasant usually led till 1868, when Uniontown had the largest number. In 1891 Seymour church reported 216 members and has led in the number of members since.

The Association has favored "missionary operations" from the first. Blue River church had belonged to the Mount Zion Association, but a division on account of the Parker doctrine occurred, and the pro-

testing part, after a hard struggle to maintain worship, joined the Brownstown Association; and we may be fairly sure that there was a McCoy in the number, for the McCoys always and everywhere stood for missions. The minutes contain no tables of benevolences till 1884; then the total for benevolences proper was \$359.87, the largest amount being given by Uniontown church, \$202.72, in 1891 the total benevolences were \$627.04, of which amount Seymour church gave \$280, and of this amount state missions received \$101.68. The minutes of 1906 record a total for benevolence of \$1,010.16; of this amount Seymour church gave \$868.72, and the object receiving the largest amount was Foreign Missions, \$263.70.

Among the laymen of this Association deserving mention, the first place belongs to L. D. Carpenter. He was born in New Hampshire in 1844; he came to Indiana recommended to Messrs. Love and Butler, manufacturers, of Seymour, by Mr. Barney, of Dayton, Ohio. He was engaged as bookkeeper, but also assisted the firm in other ways. He and Miss Marietta Clark, of Massachusetts, were married in 1867; they had not been in Seymour long till an opportunity came to purchase a small hardware establishment, and as Mr. Carpenter was of an energetic and far-seeing disposition, he made up his mind to borrow the means from his father, the Rev. Mark Carpenter, and begin business for himself. Prosperity attended the venture and in a few years he had the leading hardware establishment in that part of the State; the retail trade amounted to \$125,000 or more. And he was as lib-

eral in giving as he was wise and energetic in accumulating. To the building fund of his church he gave \$7,000 in all, and what is more, he was a leader in organizing the church so thoroughly on business lines that it is a model church—and has been for many years. All bills are paid promptly and the cost of improvements are provided for before the improvements are made. He and Mrs. Carpenter were fond of music and helped to train a choir that was of great value in maintaining the dignity and worshipfulness of the church services. And still more, Mr. Carpenter, seconded by his wife, did an excellent and efficient service in imparting noble ideals to those who came into immediate contact with them; their clerks in nearly every instance became capable and loyal christian men and women, and these have gladly attributed their higher ideals to Mr. and Mrs. Carpenter. In the midst of their business prosperity there came to them the conviction that they should engage in Foreign Mission service. Accordingly, after being set apart to that work by a representative Baptist council, Mr. and Mrs. Carpenter and Miss Lenore Ayers, also of the Seymour church, went to Nemuro, Japan, where Mr. Carpenter's brother, Chapin Carpenter, had already done some work. They went at their own charges, and on the condition that if the business at home at any time imperatively demanded it, they would return.

It was soon found that the Japanese government would not give them permanent title to land for a mission station, and so their plans were balked at

once. Besides, one of the partners in the business at home—Mr. Frank Sawyer—had been attacked with creeping paralysis, and it was certain that he could not long survive. Accordingly the Carpenters came back to their home, and none too soon, for Mr. Sawyer was shortly afterwards called to his reward. But the missionary spirit did not die nor decline; they made liberal gifts annually, and after Mr. Carpenter's death his will was found to convey all his possessions, except home and life insurance, to the Missionary Union—the widow receiving an annuity during her life. And the \$10,000 left to his wife she promptly and cheerfully gave to the Union also, receiving an annuity. But the Missionary Union was not the only object of their love and care; Franklin College, of which Mr. Carpenter was a trustee, received between \$3,000 and \$4,000; and the various denominational societies received the price of life memberships issued to himself and wife and Miss Ayers.

The departure of Mr. Carpenter to his heavenly home was as sudden and unexpected as his life had been useful and happy. He and Mrs. Carpenter had gone with the Rev. C. H. Hall, D. D., and some members of his family to Lake Superior for their summer outing in 1892. In the midst of their pleasures, while Mr. Carpenter and Dr. Hall were out in the lake bathing, it was seen by those on shore that they were struggling against drowning. Dr. Hall was able to reach the shore, but Mr. Carpenter sank. When the train bearing the casket and the friends

reached Seymour, a thousand citizens were there to express their regard and sympathy; the Rev. A. Ogle, the former pastor, and the Rev. W. T. Stott conducted the religious exercises, after which the body was laid to rest in the beautiful cemetery on a bluff overlooking White river; and while the audience dispersed, the old church choir remained to sing again some of the hymns that Mr. Carpenter had loved so well.

One of the oldest and best known ministers in the Association was Elder John R. Tinder, who was born in Kentucky. He came to Indiana in 1832 and united with the Indian Creek church, and was its pastor till his death, in 1850. He was also moderator of the Association till his death.

Another of the earlier ministers was Elder Moses Sellers, who was born in North Carolina in 1796. He came to Washington county, Indiana, in 1814 and moved to Clark county in 1817. He was ordained at the request of Little Flock church, which he served as pastor for thirty-seven years.

Elder John Bell, born in 1819, was moderator for nineteen years.

The Rev. William Gillaspy, another influential minister in the Association, was born in Indiana in 1813. He was ordained at the request of Grassy Creek church in 1839, and was a foremost advocate of missions and education.

The Rev. Isaac Coker was born in North Carolina in 1812, and was ordained in Kentucky in 1837. He preached his last sermon at the advanced age of 92

at Mount Pleasant church. He said of himself: "I am a regular missionary landmark Baptist."

The Rev. J. R. McCoy, one of the strong men of the Association, was clerk of the body for twenty-two years, and was asked to preach the introductory sermon on seven different occasions. The Circular letter written by him in 1867 on "The Unity of the Faith," gives evidence of clear thought and loyalty to the teachings of God's word.

The Seymour church has been peculiarly honored in that so many of its pastors and members have been called into the general work of the denomination. The Rev. A. S. Ames, one of the first pastors, was for several years district secretary of the Missionary Union; he died in 1888; the Rev. Albert Ogle, another pastor, was for twenty years the superintendent of missions of the Indiana Baptist Convention; the Rev. R. E. Neighbor, still another pastor, has been recording secretary of the Convention for twenty-four years and therefore secretary of its Board; the Rev. A. B. Chaffee, D. D., another pastor, was president of Bishop College for seven years; and S. H. Huffman has been district secretary of the American Baptist Publication Society for over twenty years. Few churches in the State have been as highly honored in having their pastors and members called into the general work of the denomination.

WHITE LICK ASSOCIATION—(COUNTIES OF HENDRICKS, PUTNAM, MORGAN, OWEN AND MONROE.)

This association was organized at Friendship meet-

ing house, Morgan county, October 30th, 1835, with ten churches aggregating 319 members. Elder J. W. Thomas was chosen moderator and S. Dunagan, clerk. Benedict is authority for the statement that the churches which went into this Association came from the Danville, White River and Eel River Associations; and most likely their sympathy for missions and kindred objects led to the measure. In 1840 there were nine churches and 580 members, and the ordained ministers were Elders B. B. Arnold, J. Rynerson, J. Jones, T. Broadstreet, W. Pope, A. Pasly, J. Skelton and L. Mayfield. By 1845 the total membership was 1,215 and there had been added to the ministry Elders Boswell and A. Bland. At the session in 1841 the following churches were received—New Maysville, Mount Enon, Bethel, New Hope, Liberty and Big Walnut.

In the minutes of 1842 is found a report by Elder B. B. Arnold, who had been chosen missionary of the Association; it gives evidence that he was a man of positive convictions and great energy. These statistics are given:—miles travelled, 1,763; days of labor, 253; sermons preached, 205 and number baptised, ninety-five. He spoke of strong opposition on the part of the popular errorists of the day; he said very plainly that while he had been from home preaching, his family at home were comparatively helpless; no statement is found as to how much he received for his services. At the session with Union Valley church in 1872, Elder John Jones presented, in brief, the his-

tory of the Association from its organization to date. Many items of interest are found in this history:

"Big Walnut, now Green Castle, was organized in 1822 upon the general union of Baptists; she yet maintains in the strictest sense the principles on which she was constituted—notwithstanding she was dropped from the Eel River Association a few years ago, with which she had been attached from her infancy, and the only cause was this: she endeavored to maintain original Baptist principles, and a majority of the Association, being of the new test party, could not fellowship anything but this new ism. Consequently they dropped her out of their body. Oh! these are times that try the faith of pioneer christians all over the country with the introduction of Parkerism and opposition to education, conventions and all benevolence."

The reader will not fail to get an insight into the struggles which missionary Baptists were obliged to engage in in this Association at that time. At the session in 1847 Elder J. Jones was made a life member of the American and Foreign Bible Society; and resolutions were passed favoring Home and Foreign missions, and Sunday Schools; so it seems that Parkerism had "bruised only the heel" of the missionary spirit in White Lick.

At the session in 1853 strong resolutions were passed in favor of total abstinence from all intoxicating liquors as a beverage. In 1855 it was resolved that on account of the large territory included in this Association, "a division will be made by a line run-

ning east and west to include Mount Edon and Liberty churches on the north, the northern part to retain the present name and organization, and from these two churches south to form a new Association, which is now called Friendship. The tables for 1903 show a membership of 2,014. Union Valley reports 203 members, and Corinth 201.

Among the pastors are the Revs. R. N. Cline, E. D. Wright, E. R. Redmon, J. H. George and Martha Runyon. Among the laymen of the Association the Crawford brothers deserve first mention. They were in Franklin College in 1849, the address of E. C. Crawford, being Plainfield, and that of J. Y., being Clayton. They both became prosperous business men and they and their wives were consistent and faithful members of Baptist churches. J. Y. Crawford was called home by death in 18— after a life devoted to the service of the Master; and his wife, who had fully sympathized with him in all his motives and plans, still takes a lively interest in the advancement of the Redeemer's kingdom.

Several years ago, at the suggestion of the Rev. N. Carr, then Financial Secretary of Franklin College, she gave a bond for a legacy to the College of the value of \$10,000. Her home is one where the Bible has a prominent place, and into which, if the visitor should look, he would find many evidences of reading and study. E. C. Crawford and wife are still living and their eyes are permitted to see the beginning of a great work which their own thoughtful lib-

erality has made possible. (Further reference to this enterprise will be made later in this work.)

Among the more prominent ministers who have had pastorates in the Association is the Rev. Leroy Mayfield, who was born in Kentucky in 1791. He moved to Indiana and joined the Vernal church, Monroe county, in 1818. He was an advocate of missions, Sunday schools and education, and therefore was obliged at once to contend against Parkerism and keep up the contention during most of his ministry. His death occurred in February, 1851.

The Rev. John Jones was born in Kentucky and moved to Indiana in his early life. He was naturally vigorous and positive and so was able to conquer difficulties that a less resolute minister would fail to master. He labored in the clearings and fields by day and studied the Bible by night; the directness and fervency of his public prayers were never forgotten by those who heard them. He became a well-informed man, and his sermons not infrequently had great power because of their genuine oratory. He aided in the organization of several of the churches of the Association. He died in September, 1852.

The Rev. Reuben Coffey was born in North Carolina in 1790, joined the Yadkin Baptist church in that State, and was ordained to the ministry in 1814. He came to Indiana in 1832 and was pastor of Bethel church, Owen county, for many years. He was one of the founders of Franklin College, and for many years the college catalogue contained the name of one

or more students akin to him. He died in Owen county in 1854.

The Rev. Jacob Rynerson, a very useful minister, was born in Kentucky in 1788, and came to Hendricks county, Indiana, in 1832. After many years of service he fell asleep in 1873.

The Rev. John Rynerson, who spent most of his ministerial life in Hendricks county, was born in Kentucky in 1805. He came to Indiana on account of his dislike of slavery. He died in 1864.

The Rev. Samuel McCormick was born in Pennsylvania in 1789, came to Fayette county, Indiana, in 1811, and was baptized into the fellowship of the Elk Creek church by Elder Wilson Thompson. In 1820 he moved to where the city of Indianapolis now stands, and was one of the constituent members of the First Baptist church. He was ordained at the request of the Belleville church, Hendricks county, in 1846. He died in June, 1867.

The Rev. J. W. Sherrill, a very efficient minister in the Association, was born in Putnam county in 1829. He was ordained in 1869, and proved himself to be a diligent student of the Bible. He died in September, 1883.

In a supplement Mr. Jones gives these additional facts: White Lick Association was so called from the fact that it was organized at Belleville church—then called White Lick. During the fifty years of the Association the whole number of baptisms reported was 4,372, and the number of ordinations fifty-four.

Many other worthy ministers served churches in

the Association; some of these have passed away, but most yet live. The Revs. J. F. Crews, of Coatsville; R. N. Harvey, of Pecksburg; O. Bonney, who was at Plainfield; J. E. Sherrill, of Danville, and J. A. Martin, of Amo. Of those who have passed away were F. D. Bland, D. D., whose home was at Stilesville, and L. E. Duncan, pastor for some time at Stilesville, and the ablest preacher in the Association, even when he was a young man.

NORTHERN ASSOCIATION—(COUNTIES OF LAKE, PORTER, LA PORTE, ST. JOSEPH AND ELKHART).

This Association was organized in 1836. The first annual meeting was held with Bristol church, Elkhart county, in 1837. Elder A. Hastings was elected moderator and T. Spaulding, clerk. The total membership reported was 142. From a statistical table found in the minutes of 1891, it is learned that the Kingsbury church was constituted in 1834, the Goshen church in 1836, Valparaiso church in 1837 and La Porte church in 1838; and the Rev. T. H. Ball, who has written much and with care, of the northwestern part of Indiana, is authority for the statement that Cedar Lake church, now extinct, was organized in June, 1838, and was the first church formed in Lake county. He relates many interesting incidents in connection with the history of this church; it was at the first composed of five families—three from Massachusetts and two from New York. On Sunday, May 19th, 1839, in the grove on the west side of the lake, near the residence of Hervey Ball, in front of a large

log schoolhouse, which had been erected under the shade of the majestic oaks which were then standing on that long slope, standing together in a circle with clasped hands, they were recognized as a Baptist church by a council. Elder A. French gave the hand of fellowship. In that same year they dismissed Brother and Sister Waggoner "to join the church in Chicago."

In 1840 the church called for the ordination of Brother N. Warriner—the ordaining ministers were Elders A. French, Benjamin Sawin, Charles Harding, William Rees, of the substantial devoted minister of the State, all of whom have long ago closed their earthly labors. In northwestern Indiana at that time it was not always easy to find a place in which to hold public worship. As late as 1841 the Commissioners of Porter county passed an order "against preaching, in the court house, by any denomination of christians." But that public sentiment was against this prohibition is evident from the fact that the next year the following order was passed: "Ordered by the Board that the Methodists, Presbyterians, Mormons, Universalists, Baptists, Campbellites, Associate Reformers, Infidels and all other denominations be allowed to hold meetings in the court house, provided they do not interfere with the business of the courts of the county and political meetings."

Whether Baptists relished their place in the line—after Mormons and Universalists—we are not told. We may be sure that they objected to having Infidels classed as christians.

Quoting from Ball's Northwestern Indiana:

"Among the religious denominations the Baptists made the first start in White county, commencing evangelistic work in 1834; the pioneer preachers were Elders Rees, Corbin and Miner."

The pioneer Baptist ministers in La Porte county were Elders Phineas Colver, who organized Stillwell church; T. Spaulding, Alexander Hastings, Benjamin Sawin, Charles Harding, Augustus Bolles and Samuel W. Ford.

Rolling Prairie church was organized in 1836. La Porte church was organized in 1838, and its earlier pastors were Elders Charles Harding, Silas Tucker, E. W. Hamlin, Morgan Edwards, S. C. Chandler and Gibbon Williams. Valparaiso church, organized in 1837, had as its earlier pastors Elders A. French, H. S. Orton, W. T. Bly, A. Nickerson, Harry Smith, G. T. Brayton, Jireh D. Cole, J. M. Maxwell, M. T. Lamb and Otis Saxton. The Rev. T. H. Ball observes that "the Baptists do not seem to have held their ground north of the Kankakee river; nineteen churches have been organized in La Porte county; only four of these are now living."

In 1845 the Northern Association was divided; the record runs thus—"It was decided that we divide the Association, making the old Michigan road, running north and south, the division line; the west part of which retains the name of Northern and the east part that of Elkhart river." Before a great while the South Bend church came back to the Northern Association; and in 1868, when the Fort Wayne Associa-

tion was formed, some of the churches of the Elkhart River Association went into that organization, and the rest came back into the Northern, including Elkhart, Goshen and Mishawaka. The Northern is now one of the strong Associations of the State, having a membership (1905) of 2,617; three churches have over 300 members, and one has over 400. Most of the churches contribute to all denominational benevolences. The newer churches as Hammond, Indiana Harbor and Michigan City, bid fair to take a front rank in the association for they are in localities which already contain large populations.

The La Porte church has the honor of leading in the establishment of a Baptist summer resort—Pine Lake Assembly.

A long list of very efficient ministers belongs to this Association. It will be possible to speak of only some of these, others can be only mentioned for lack of data relating to their lives and labors.

The Rev. J. M. Whitehead was born in Wayne county, Indiana, in 1823; he united with the La Porte church in 1839, being baptized by Elder A. Hastings. He was licensed to preach in 1844, and ordained in 1846—Revs. S. G. Hunt and T. L. Hunt being ordained at the same time. He lived nearly twenty-nine years in La Porte county, and was constantly engaged in pastoral and evangelistic work. He was pastor for several years in Elkhart county and one year in Shelby county. He enlisted as chaplain in the Fifteenth Indiana Infantry in the war of 1861-65. He was distinguished for bravery and efficiency and was awarded

(an honor that probably came to no other chaplain in the United States service) a medal of honor by Congress. The inscription on the medal is as follows: "The Congress to Chaplain Jno. M. Whitehead, 15th Indiana Regiment, for gallantry at Stone River, Tennessee, December 31st, 1862."

The statement accompanying the award is as follows: "At Stone River, Tennessee, December 31st, 1862, this officer, then Chaplain of 15th Indiana volunteers, rendered service most conspicuous for bravery, by going to the front line of battle when the brigade was engaged in a desperate contest, and unaided, carrying to the rear several wounded and helpless comrades. (Signed) R. A. Alger, Secretary of War."

The facts are that when his regiment was falling back under heavy fire, the chaplain who was standing by his colonel, seeing several of his men lying wounded and being left by the army on the field, said to his colonel, "Somebody ought to be sent after these men."

The colonel replied:

"I would not ask anyone to go after them under such a fire."

He then said:

"Send me and I will go."

The reply again was:

"No, I would not send anybody."

The chaplain again said:

"If you will let me, I will go."

The reply was:

"I will not hinder you." He then mounted and rode into the fire, back and forth, till he had carried eight wounded men off the field, and without any aid.

His own modest statement is:

"Our ambulances would not come to help; our men with stretchers were on duty elsewhere; I only went to rescue Captain Templeton, John Long and Chas. Bond—but later I found others helpless; they were my fellow soldiers; I did only my duty."

Dr. Whitehead was no more distinguished for courage in the army of the Republic, than for efficiency in the army of the Lord; in Indiana, Illinois, Nebraska and Kansas he has wrought most vigorously for the good of men and the glory of God, whether as pastor, evangelist or Secretary of Missions; and now at the advanced age of eighty-three he is still hopeful and joyful in the assurance that the kingdom of our God will yet be established in all lands.

The Rev. Silas Tucker, one of "the five Tucker brothers," was born in 1813. He was baptized by his brother Levi, pastor of the Blockley church, Philadelphia, Pa., in 1833; and studied in Hamilton Literary and Theological Seminary three years. The historical table of the Association shows that he was clerk in 1841 and moderator in 1843. During these three years he was pastor of La Porte church. The minutes of the Logansport Association show that he was pastor at Logansport for eleven years, beginning in 1860, and that he was Moderator of that body for nine years. He died in Aurora, Illinois, in 1872.

The Rev. J. P. Ash was born in 1834; was pastor

of LaPorte church from 1865 to 1875, and proved himself very efficient in raising money for the new church house, the present edifice; and is remembered as having a deeper hold on the esteem of the lowly and sorrowing than had any other minister of the city. He was six times elected Moderator of the Association. He died in 1891.

The Rev. T. H. Ball, of Crown Point, was but a child when his parents brought him to Cedar Lake, in Lake county, in 1837. In his home life he inherited a taste for learning, and in 1848 he came to Franklin College, entering the Junior class. In 1850 he was graduated from the classical course. Upon graduation he went to Danville, Indiana, became a member of the Baptist church there and was licensed to preach. Shortly afterwards he went to Alabama, as we infer from a poem written there with the address "Franklin Springs, Alabama, May, 1851." He came back to Lake county, did missionary work for a time, and in 1860 went to Newton Center, Massachusetts, and took the three years course in Newton Theological Seminary. He returned to his home to find that his county was without a Baptist minister. He soon became pastor of the Crown Point Baptist church. In 1865 he organized the Crown Point Institute which did solid educational work and had a fairly successful career; in 1871 it was sold to the city of Crown Point for public school purposes. Mr. Ball has always been an enthusiastic worker for Sunday schools, and did much for their advancement in the northwest counties of the state. But he is best known

as a writer. He has published half a dozen volumes, mostly in the interest of local history; some are the fruits of his study of the Bible. He is at this time the oldest living graduate of his Alma Mater, and although in his eightieth year he takes a lively interest in all the important affairs of the times. In his volume, "The Lake of the Red Cedars," are brief sketches of many of the earlier Baptist ministers of the Northern Association. Elder A. Hastings is spoken of as a man of great spiritual earnestness and well fitted for the task of planting and training pioneer churches. High praise is also given to such ministers as Elders N. Warriner, A. French, W. T. Bly, J. M. Maxwell, G. F. Brayton and Uriah McKay.

At least two laymen of the Association deserve individual mention. George C. Dorland, of La Porte, was deeply interested in all movements looking towards the progress of the Baptists in northern Indiana. He was ten times elected clerk of the Association, and was often appointed on committees whose business it was to look after declining churches and missions. He was active in securing the Baptist Summer Assembly at Pine Lake and was killed on a train as he was going home from a trip to Indianapolis where he had gone on business for the Assembly.

J. L. Kindlig, of Goshen church, became deeply interested in the success and advance of the work of the Indiana Baptist Convention, and gave \$20,000 for this purpose. His wife heartily supported him in his practical benevolence, and she herself gave to Franklin College an obligation for \$10,000.

The minutes of the Association for 1906 give the number of churches as ten, the number of members 2,513, and the aggregate benevolence for the year, not including home expenses, \$2,615.47. South Bend had the largest membership—495; La Porte had increased its Sunday school efficiency by fitting and furnishing some beautiful rooms in the basement.

BETHEL ASSOCIATION—(COUNTIES OF CLARK, FLOYD, WASHINGTON AND ORANGE).

The Association was organized at Salem in 1837 with four churches—Lost River, Mill Creek, New Albany and Salem. The Rev. J. D. Crabs was elected moderator and deacon John McCoy, clerk. Benedict says: "I conclude that it is a branch of the old Silver Creek community."

In the minutes for 1869 is to be found this statement as to the origin of the Association:

"The origin appears to have grown out of a necessity to sustain the cause of the Baptist church from destruction of the two antagonisms—baptismal regeneration and renovation of the Articles of Faith on one hand, and antinomian anti-missionism on the other. The adverse winds blowing the one from towards Virginia, and the other from Illinois, between the years 1828 and 1833 swept over the western churches like the simoon or sirocco, splitting, dividing and rending all before them until the ship was about to founder, when a few firm sacrificing missionaries that were in the formation of this body, seized the sinking mast, unfurled it to the breezes of the Holy

Spirit, and the vessel began again to glide smoothly over the waters, with a crew numbering only 194—but now 1,133.”

However florid this account may seem, it plainly states that the trouble was the opposition from both Arminianism and Two-seedism. The after history of the Association is in keeping with this account of its origin; it was within itself in complete harmony with the missionary spirit and educational progress—not only in theory, but in practice also. At the first annual meeting a collection of \$21.37 was taken for missionary purposes. At this meeting it was resolved that “we will make all laudable efforts to obtain subscribers for the *Baptist Banner* and *Cross* and *Baptist Journal*.” By resolution the Association also recommended the American and Foreign Bible Society, the Tract Society and Sunday school societies, education, temperance, and by special mention, Franklin Manual Labor Institute. It sent delegates to the General Association, Indiana Baptist Convention, from the first. At the session in 1840 this resolution was passed: “We have heard with pleasure of the formation of female Societies in some of our congregations in aid of the General Association, and that we earnestly recommend that such societies be formed in all our congregations.”

So we see that woman’s work in the churches did not originate in recent times. One of the methods of those times for solving difficulties in churches was for each faction to send a letter to the Association with the hope that it would recognize the faction in the

right and use its influence to bring the erring faction back into line. This occurred in 1841: Lost River sent two letters; the Association heard both of them; "the letter from the majority was accepted and approved, and the church was urged to labor with the members who have withdrawn in the spirit of tender solicitude and prayerful assiduity that they may be restored to fellowship in the body and have the love of the brethren confirmed unto them." The plan succeeded. In 1843 the Ephesian church (Negro) applied for membership and was received. At the session in 1844 Miss Eliza McCoy and Miss Sarah Osgood were set apart as missionaries to the Pottawatamie and Stockbridge Indians. Two years before this the Association had approved the formation of the American Indian Mission Association. In 1850 Elder Seth Woodruff, the moderator, was made life member of the American Baptist Home Missionary Society.

The question of having a Baptist paper for the state was taken up and Brother C. M. Riely, a printer of Paoli, was consulted as to the practicability. In 1852 the minutes record the death of Elder Seth Woodruff, who had been moderator thirteen years in all. The corresponding letter for 1853 notes that there are fifteen churches, and a total of 984 members; and that the churches of New Albany, Mill Creek, Jeffersonville, New Philadelphia, Bank Street in New Albany, have each from one to three scholarships in Franklin College, and that there are five flourishing Sunday schools in the Association. In a compend of the letters to the Association in 1854 are contained the fol-

lowing facts which give us an insight into the missionary spirit of the body: Lost River gave \$3.00 to the General Association, Salem \$16.00, Mill Creek \$75.00, Charlestown \$10.00, New Albany \$35.00 for missionary objects, New Philadelphia \$12.00 for same, Friendship \$7.00 for General Association, and New Albany over \$100.00 for missionary objects. This same year the contributions of the Association for Domestic missions was \$284.40. The Circular Letter of that year, written by Elder William McCoy, is also an indication that better ideas were prevailing as to the importance of permanent work; the subject was "The necessity of a permanent pastoral relation."

At the session in 1855 the Ladoga Seminary was strongly endorsed; in 1859 the following resolution was passed: "That as the friends of education have in contemplation to establish a Ladies' college at Vevay, Indiana, we commend the enterprise to the favor of the churches, and other enterprises of the same character." It appears from the minutes of the next year that a school was put into operation at Utica, Indiana; this is the action: "Resolved that we consider Sister P. J. Waldo's school in every way worthy of the respect, confidence and patronage of the denomination, especially this Association."

At the session in 1863 it was resolved that: "We recommend to his Excellency Governor O. P. Morton, E. L. Stalker to the position of chaplain to the 116th Regiment Indiana Volunteers now forming in camp at Indianapolis."

In 1864 the following was passed:

“Resolved that with devout gratitude to God we recognize the fact that the Constitution of the United States *as it is* is adapted to the enfranchised condition of all men; and that when all men in this nation shall be free, the people of that day will have to look elsewhere than to the Constitution devised by our fathers, in order to learn that the Stars of this Union ever shone on the stripes of a slave.”

Two notable entries are made in the minutes of 1866; one is a resolution to the effect that “in lieu of the collections taken at the anniversaries for various objects represented by agents or otherwise, we recommend all our churches to take collections at home and forward the same to this body, designating the object to which it shall be applied.” This was a distinct step in advance for the total fund collected was much larger, and it educated all the members in the grace of giving. The other entry was as to the death of Elder J. D. Crabs, so long the moderator of the Association, and probably the strongest minister that had belonged to the body. Since its organization in 1837 the Association had had but two moderators—Elders Woodruff and Crabs. Elder Woodruff was a business man as well as a minister; he was a dealer in glass, and furnished the glass for many a new church; he agreed to furnish the glass for the north college building, now Chandler Hall, and as the orders kept coming in for glass he said in his dry, pleasant way—“They seem to be making that building all of glass!” The explanation of his being so well supplied with glass is that a boat loaded with glass had sunk in the

Ohio river near New Albany, and Elder Woodruff was the successful bidder for the cargo. His outspoken opposition to whiskey and tobacco was well known; one of his sayings is remembered: "A man has no more use for tobacco than a toad has for a side pocket."

The Baptist Annual for 1895 credits the Association with ten churches and a membership of 1,160; Tabernacle church, New Albany, has 314 members, Jeffersonville 230, and Salem 187. Many of the ablest Baptist ministers of the state have been connected with this Association; the list would include such names as Elders C. G. Hatch, Jeffersonville; B. C. Morse, New Albany; J. C. Post, Charlestown; William McCoy, New Philadelphia; E. P. Bond, New Albany; C. E. B. Armstrong, New Albany; F. H. Duncan, Millersburg; M. C. Clerk, Charlestown; W. M. Pratt, D. D., New Albany; J. K. Howard, Livonia; Wright Sanders, Lost River; and later the Revs. U. S. Clutton, New Albany; E. T. Poulson, New Albany; S. T. Matthews, Salem; nor should the names of the Rev. William Elgin, D. D., and his brother, G. H. Elgin, D. D., be omitted, for while they were not pastors in the Association they came out from it, having been members of Lost River church; and their part in the work of the denomination has been so marked that the Association has a right to be proud of their work and worth. Without question Elder J. D. Crabs was a wise man and a distinct leader in his Association as well as in all southern Indiana.

Through the kindness of the Rev. William Elgin,

D. D., now of Akron, New York, we have many facts of interest as to Elder Crabs.

"He had been pastor of Lost River two years when I was born; and, excepting two years of my childhood, continued to be my pastor till I was twenty-seven years old. He it was who baptized me, and he laid his hands on my head as I knelt before him to receive the license of the church to preach, in 1857. To him I owe much of that high ideal of the ministry which has led me on for forty-five years. When he first became pastor of Lost River church, in 1836, he must have been about thirty-five years of age—hence in his prime. He was tall and slender, always erect in form, and had hair and beard of raven blackness. His movements were characterized by quiet dignity, his voice was gentle, and in every way he was the embodiment of the best ideals of the true preacher and pastor. At the beginning of his first pastorate the church was in a sadly divided state, having just emerged from a life and death struggle with anti-missionism and so forth; yet by his sound judgment, wise and gentle, yet firm, management, together with his power as a preacher and winsomeness as a pastor, he soon won out and put his church on a basis of unity and strength."

His first pastorate was for six years; after an interim of two years he became pastor again. As to this second period:

"This period was just opening when this writer was just emerging from childhood into youth, consequently his earliest recollections of church life, of the ministry and of christianity in general, gathered about this no-

ble man and the equally noble band of men and women that he had gathered into his church, which then and for many years following, was my ideal of a true church. As a preacher he was clear, logical, intensely biblical and convincing. His speaking was always deliberate; never loud nor affected, his voice ringing out like a sweet toned instrument. He was fond of music, was a good singer, delighting in it to the last hour. This and his naturally sociable and attractive manner made him quite a favorite with the young people. He was truly missionary in spirit; I recall to this day the delight and eloquence with which he used to appeal to his people for their sympathy and means for Foreign missions; the names of Judson and Rice and other heroes fighting that memorable warfare becoming familiar to his hearers. As a citizen he was wide awake and interested in everything that pertained to the welfare of the country around him, and the good of the country as a whole. On the fourth of July and on many another fit occasion his eloquence often glowed with a fervor and brightness that came only from the hidden fires of a noble patriotism. And while he was not a strict partisan ordinarily, yet when great principle was at stake, or vital interests in peril, he never hesitated to affirm what he believed to be wise and right. For example, for years before the war for the Union, the anti-slavery cause, and during the war, the cause of the Union, found in him an advocate whose notes were of no uncertain sound. While I was in the army I was often made to feel the touch of his sympathy cheering me on; and I recall a day spent

with him in June, 1865, just after returning home, and the accuracy and breadth of his thoughts of the war and its far-reaching results impressed me almost beyond earthly, although I little thought that within a few months he would be looking down upon these issues from the height of that land where war is unknown. And thus as these twenty-seven years of his labor as pastor of the Lost River church were making up the record for eternity, the Holy Spirit was adding His imperishable seal to this ministry; and time after time came revivals of religion that brought many souls into the kingdom, giving the church a steady growth that after the close of the pastorate, left it united and strong in numbers and faith. And so too when the call came to him in the autumn of 1865, when he was about 64 years of age, "to come up higher" he quietly laid down the sickle, ceasing to reap, and with arms full of sheaves, and with him bearing the confidence and love of the people he had so long and faithfully served, he rose to be greeted by his King with that blessed approval that is the crown of life."

Elder William McCoy was par excellence the domestic evangelist of his Association—indeed of his section of the State. He was born in Clark county in 1814; in his youth he was anxious for an education, and in his young manhood he assisted his brother Isaac in teaching both the Wilmington and Charlestown schools, county seminaries. For a time he was a class-mate with the Hon. W. S. Holman in the Wilmington school. He also taught at Jeffersonville, and

during the time assisted in forming the Baptist church there. He moved from Jeffersonville to a farm and while there was urged by a negro Baptist minister to enter the ministry. This persuasion but re-enforced a previous conviction, and he was soon licensed by the Salem church to preach. He was ordained in 1844 and at once became the pastor of Mill Creek church—a pastorate continuing forty-seven years, and till his death. He reared a family of six children, one of them being the Rev. J. E. McCoy, well and favorably known in the State. His wife still (1906) survives him. His travelling for many years was on horseback; after roads were built he used a buggy. His manner of preaching was calm yet earnest, and so sincere and kindly was he that he was welcome in any home in his wide circuit—whether it was Baptist or not. He wrote a good deal for the denominational papers, especially the *Journal* and *Messenger*. He died at the age of seventy-six, loved by hundreds and thousands whom he had helped in their christian life. The funeral services were conducted by the Rev. C. F. Dame, then pastor at Salem.

FREEDOM ASSOCIATION (COUNTIES OF MONTGOMERY.
PARKE AND VERMILLION).

This Association was constituted in 1840. Benedict says that “it came out in favor of the cause of benevolence in the midst of those who oppose it.” It does not seem to have sent delegates to the Indiana Baptist Convention till 1854 when it was represented by A. D. Billingsley; in 1855 the Rev. Gibbon Williams was a

delegate. The same year the Education report says: "Some two years ago some brethren and friends in Ladoga and vicinity met and resolved to found a Female Seminary at that place. They purchased an acre of land and subscribed \$3,000 to erect a building on it. At first the enterprise was thought of only as a local one. They accordingly embraced in their plan only one edifice which was 60 by 30 feet and was two stories high. . . . The school opened in June and had over 80 pupils in attendance the first session . . ." So that Freedom Association had an enterprise for which it must think and give and pray. (Later in this work a fuller account of this school will be given.) The Indiana Baptist Annual for 1906 states that there are twenty-two churches in the body, and 1,419 members. Browns Valley church has the largest membership (145) and Zion is next (133). Waveland leads in benevolence—\$120.00—and Dana is next \$108.70.

This Association is not lacking in laymen of ability and high purpose. Among these was A. D. Billingsley, positive in piety and ready to advocate and support whatever measures gave promise of advancing the kingdom of God. He was born in Kentucky in 1809, was married to Miss Elizabeth McMurry in 1831, and came to Indiana in 1834, settling in Montgomery county. The Sugar Grove United Baptist church, located west of Ladoga, was finally transferred to that village and called the Ladoga Baptist church. A. D. Billingsley was received into membership in 1845, and became an active and leading member. He had the advantage of indoctrination and practical

training from such able pastors as the Revs. Rees Davis, P. T. Palmer, C. J. Bowles, Sr., and Peter Swaim.

Mr. Billingsley was several times elected clerk of the Association, and more than once was called on to prepare the Circular letter. He was one of the prime movers in the establishment of Ladoga Seminary and, first and last, invested \$5,000 or more in the enterprise, his chief dividends consisting in the consciousness that he had helped many young men and young women to make a preparation for influential and useful lives.

The influence of the Billingsley home was not lost upon the children; J. J. W. Billingsley has been long prominent in the State not only as a business man but also as one of the reliable leaders in the work of the Indiana Baptist Convention. Another son, H. M. Billingsley, is a foremost member of the Crawfordsville church; and still another, L. W. Billingsley is a prominent attorney in Lincoln, Nebraska.

Another layman whom his brethren respected and loved was Deacon J. W. Hanna, of Browns Valley church. He was an advocate of progress in religious matters as well as in business. He had broad conceptions of life and duty, and was glad to help forward the causes represented by his denomination to the extent of his ability. He was particularly interested in Franklin College and was a frequent contributor to its funds. He and his wife gave \$3,200 in all. No member of Browns Valley church was so distinctly missed as Deacon Hanna, when he was called to his

reward. He and his wife always made their home a welcome place to their brethren and sisters.

Deacon Hanna was born in 1830; he and Nancy Elizabeth Allen were married in 1854; in 1848 he had joined the Freedom Baptist church, and remained a member there till the organization of the Browns Valley church. He died in 1901.

Foremost among the ministers of the Association was the Rev. Rees Davis. From a brief autobiography and sketch the following facts are taken: he was born in Virginia in 1813; he was the youngest of eight children; his father, who was a soldier in the war of 1812, died in 1846, leaving the care of the children to devolve upon the mother, a woman of deep piety and resolute will. She died in 1824, when the boy was assigned to a family in the neighborhood where, as he expresses it "the fare was very poor." He further says:

"During the fall of 1828 my brother George came on a visit from Indiana (to Kentucky). I at once caught the idea of going west, and at once began making preparations to return with him (to Indiana). His business detained him and we did not start till about Christmas. Travelling four hundred miles on horseback is not an easy task, especially amid mountains and through such a wilderness as we had to travel. We landed in Montgomery county on the 10th day of January, 1829."

He lived with his brother for a while; he was married in 1832; and he and his wife gladly accepted the conditions of pioneer life and labored together for

many years in helping to change the wilderness into a land of plenty and beauty. He was so strong in his temperance convictions that he would not furnish whiskey to those who came to help "roll logs"; they declined to help, but a man farther away who appreciated these convictions came with his ox team and the work was quickly and well done. He was converted in 1841, but as he could not accept the doctrine of Parker, nor of the Methodists, he did not seek admission into any church at once. In December, 1841, he and his wife offered themselves for membership in the Freedom Baptist church and were gladly received. It was not long before his mind began to be exercised about the duty of preaching; at length he was licensed; in 1848 he was ordained, and was at once called to the pastorate of Freedom church, and continued in that service for twenty-three years, during which time he received 400 persons by baptism. In 1859 he sold his farm and moved to Waveland to give himself more completely to the work of the ministry. He says that he never dared to preach without distinct preparation, and in his autobiography are to be found some specimens of his sermon analysis. His ministry was mainly among churches of his own Association, but he also had charge for a while of churches in both Tippecanoe and White Lick Association. According to records kept by him he had the privilege of baptizing over 1,300 persons during his ministry. He died at his own home in 1880. No better estimate of his character and labors could be made

than that made by the Rev. W. N. Wyeth, D. D., who knew him well:

"Elder Rees Davis was an illustration of that meekness which inherits the Divine blessing; that gentleness which assures an inoffensive life, and that strength of purpose which carries one through difficulty to success. . . . A large section of western Indiana was his field of trials and triumphs, the living and dying place of the multitude he led to the Savior through more than a third of a century. The Freedom Association had his presence and counsel for thirty-two successive years; the many who long had the privilege of greeting him at its sessions will, this year, only memorialize him."

HUNTINGTON ASSOCIATION—(COUNTIES OF HUNTINGTON, CASS, MIAMI, WABASH AND ALLEN).

This Association was organized in 1841 at Cole's Mills, Miami county, of seven churches, three of which had been dismissed from the Tippecanoe Association for the purpose, namely, Logansport, Fort Wayne and Crooked Creek. Huntington church was for many years one of the strongest churches in the Association; communication was at once established with the Indiana Baptist Convention, and kept up till the body was dissolved—the churches joining other Associations, especially the Logansport and Fort Wayne. In the proceedings of the Convention for 1857 this Association is credited with six churches, the largest being Fort Wayne (106); the membership of the Association was 247. Among the leading ministers who

have labored in the Association were the Revs. R. Tisdale, William Cox, J. H. Dunlap, G. Sleeper, W. Gildersleeve, W. M. Pratt, D. D., U. B. Miller, J. E. Thomas, S. Deweese, H. C. Skinner, J. Babcock, J. P. Barnett, E. Rees and T. C. Townsend.

Deacon John Kenower is one of the most influential laymen in the Association; he is still living and manifests a deep concern for the advancement of the kingdom of God. He is of German descent, and in both business and religion he exemplifies the German characteristics—energy, perserverance and steadiness of purpose. He has done much to develop his county and city; he was the chief factor in the founding and support of the Huntington church and was one of the leaders in forming the Huntington Association. The Association disbanded in 1867, but not on account of failure; it was thought that the kingdom might be better served by the churches connecting themselves with contiguous Associations.

NORTHEASTERN ASSOCIATION—(COUNTIES OF LA GRANGE, STEUBEN, NOBLE AND DEKALB).

This Association was formed in 1841; the first minutes accessible are for 1842 and these give the following list of constituent churches; Mill Grove, organized in 1835; Jackson, in 1836; Johnson, in 1837; Brockville in 1837; Otsego, in 1839; Clear Spring, in 1840; Northwest, in 1840; Jefferson, in 1841, and Van Buren, in 1842. The early population of these four counties came from New England and New York; the few churches gathered were the result of the faith-

ful work of persevering missionaries who proclaimed the word at their own charges, or were under appointment by the American Baptist Home Mission Society. The membership of the churches for that year was 230; Brother Adolphus Town was elected moderator and Brother S. C. Sabin, clerk. The spirit of progress is manifest, as is testified by resolutions passed favoring the convention, the American and Foreign Bible Society, the cause of temperance and Franklin Manual Labor Institute; (the Rev. R. Tisdale was present as the agent of the Institute.) Resolutions were passed also deploring desecration of the Sabbath and human slavery. At this session it was decided to employ a missionary for the territory covered by the churches, and the raising of the necessary money was provided for.

The next record accessible is for 1879 and there is evidence of great change and advance; the ordained ministers are the Revs. W. M. Bassett, R. C. Childs, A. Snider, and C. H. Blanchard. Among the more prominent laymen are Dr. J. F. Wallace, M. D., and Deacon L. L. Wildman. The churches reporting are Auburn, Kendallville, Lima, Orland, Pleasant Lake and Wolcottville; these have a total membership of 410, and the total annual benevolence is \$541.88.

The minutes of 1896 record the addition of the churches at Garrett and La Grange and the addition of the following ministers—the Revs. W. P. Pearse, F. E. Dickinson, H. Churchill, and L. C. Hoppel; the total benevolence for that year was \$784.66. The Indiana Baptist Annual for 1906 gives the number of

churches as seven; of these Garrett has the largest membership, 322; the total membership of the Association was 802, and the total benevolence \$1,201.65, or an average of \$1.37 per capita. The pastors were the Revs. C. G. Roadarmel, W. Lindstrom, Charles Herring, and L. F. Taylor.

Among the laymen of the Association well worthy of mention was Deacon L. L. Wildman; he was born in Connecticut in 1821. He came to Indiana in 1838 and settling on a farm near Wolcottville was accustomed to the privations and resolute purposes of pioneer life. He attended the Collegiate Institute at Ontario, Indiana, for a while and afterwards engaged in teaching for several years. He next engaged in mercantile business and carried on successful enterprises at Wright's Corners, Rome City, South Milford and Wolcottville. He moved to Wolcottville in 1849 and continued in the mercantile business till 1866 and was successful in all his ventures. He was for many years a stock-holder and director in the First National Bank of La Grange, and organized the Wildman's Exchange Bank at Wolcottville in 1866, and continued his connection with it till his death. He was a man of earnest conviction and great strength of character and came to be trusted in business and politics beyond most men of his part of the State. In 1858 he was elected representative to the General Assembly of Indiana, and received that honor again in 1884. He was received into the Wolcottville church in 1865 and was a faithful worker and liberal supporter. He determined that he would never be worth

more than \$100,000 and by gifts to worthy individuals and institutions he kept within the prescribed limits. In 1851 he and Louisa M. Taylor were married and to the union were born Angie G., now wife of the Rev. F. E. Dickinson; Eva O., who died at the early age of nine; William W., who died in early manhood, and Herbert H., who is proprietor of Wildman's Bank. Deacon Wildman died in 1892 honored and loved by all who knew him.

Chief among the ministers of the Association was the Rev. C. H. Blanchard, who was born in Vermont in 1817. His ancestors were men of mark; his paternal great grandfather fought in the battles of the American Revolution, serving under General Green during his Rhode Island campaign. His father, Caleb H. Blanchard, was a consistent sturdy christian; the family moved to Indiana in 1834, locating at Orland. Here the Rev. C. H. Blanchard was engaged in the earnest work of clearing the forest and farming till 1841. Here he was married to Elizabeth Zebra, of Pennsylvania; she lived but four years after the marriage. At the early age of thirteen, Mr. Blanchard was received into the Baptist church and soon became an active worker; he manifested a drawing towards the ministry, and was licensed to preach by the Orland church, in 1841. Conscious of his disadvantages from lack of education he began to look about for a suitable school in which to begin a course of study; he was recommended by his friend, the Rev. Joshua Currier, to go to Franklin College; accordingly he spent two years in that institution, and came to be greatly

loved for his sterling christian character and his native abilities. President Chandler always spoke in praise of the man and his work. Mr. Blanchard has told of some of his experiences while a student: Deacon Lewis Hendricks, a member of the Board of directors of the college often went with Mr. Blanchard on his preaching tours—Hendricks to lead the singing and Blanchard to do the preaching; they had sent an appointment to a place where they hoped to organize a Sunday school, and behold when they reached the place they found the windows and doors closed and barred and nailed—and that was not many miles from the seat of the college.

After leaving the college he returned to Orland and was engaged in missionary labor; and in 1845 he was ordained to the full work of the ministry—the council of ordination meeting with Jefferson church, Noble county. The same year he received a call to the pastorate of the Wolcottville church, which he accepted, and he served the church for forty years. He also preached occasionally for the churches of Cedar Creek, Jefferson, Albion, Brimfield, Rome City, La Grange and Milford. He was one of the pioneer ministers of northeastern Indiana and was quite accustomed to preaching in log cabins and log meeting houses. The first meeting house in Wolcottville was built of logs; but it was succeeded in 1848 by a frame building. Even this at length became too small and in 1876 a brick edifice costing \$6,000 was erected and dedicated. During his forty years' pastorate at Wolcottville he was often called to go many miles to preach funeral

sermons; and no minister in all the region was called on to officiate at so many marriages.

His well known business ability and integrity created a large demand for his services in settling estates, and the division of property and not in a single case was there a suspicion even, of injustice in his dealings and decisions. He was married to Miss Sarah Whitney of Van Buren in 1844 and husband and wife labored together in the Master's service for many years, and when their work was done they gladly gave all they had to the building up of Franklin College; and not only their own gifts—they influenced many others to give. The Northeastern Association stands credited on the college treasurer's books with \$23,432. The Rev. C. H. Blanchard was a man of natural dignity, genial and engaging in manner, and his friendship was sought by not only his own brethren but also by good men of all denominations in his locality. He was a recognized leader in all moral reforms, but his main effort and hope were in the plain fearless proclamation of the doctrines of the gospel. He died in 1898 recognized as one of the strongest ministers in Indiana; his wife followed him to the good land in 1902.

SALAMONIE ASSOCIATION—(COUNTIES OF HUNTINGTON, WELLS, ADAMS, BLACKFORD, JAY AND .
DELAWARE).

This Association was organized in 1840, but the first annual meeting reported was held in 1841. The following ministers were present at the organization: the Revs. R. Tisdale, Nathaniel Richmond, G. C.

Chandler, T. C. Townsend, A. Neal and F. G. Baldwin. The Rev. Robert Tisdale was chosen moderator and R. D. Tisdale, clerk. Doubtless the spelling and grammar found in a note in the first minutes are to be credited to both clerk and printer: "All business of the Association were decide by unannamous vote."

The first anniversary was held with the Marion church, Huntington county. The Rev. R. Tisdale was again chosen moderator and the Rev. F. G. Baldwin, clerk; there were five churches in the body with a total membership of 106. The moderator was appointed a delegate to the Indiana Baptist Convention, and resolutions were passed recommending the Indiana Bible Society, the Indiana Baptist Foreign Mission Society and the Franklin Baptist Manual Labor Institute. At the fiftieth anniversary fifteen churches were reported, and 1,200 members; Bluffton church had 327 members and Muncie 141. At this jubilee anniversary the Rev. C. B. Kendall, who had for many years been a pastor in the Association read a historical paper from which many facts here given are taken. He notes that the name of the Association is taken from the river that flows through that territory, and that the river takes its names from the fact that its waters were believed to be impregnated with salts of ammonia. In 1838, on the spot where now stands Montpelier was organized the first Baptist church in all that region, and the Rev. R. Tisdale, the pastor was the only Baptist minister in that section of six counties. At the end of the first decade the Association had fifteen churches; there was a gradual in-

crease in the number till 1853 when there began to be a decline. The churches of the Association, as time went on, ordained the following ministers: the Revs. F. G. Baldwin, C. B. Kendall, W. F. Wood, W. W. Robinson, L. C. Hoppel, J. H. Winans, B. Howard, W. Walter, A. Wilson, W. A. Stanton and C. S. Winans. The Association began its work in pioneer times; people went to meeting on horse-back, in ox wagons and on foot; in the absence of bridges they crossed the swollen streams by swimming the horses. The earlier churches were supported in whole or in part by the American Baptist Home Mission Society. The salaries of pastors were painfully small; it is recorded that the Rev. William Chaffee received \$75.00 for half-time service at Hartford City, and the Rev. A. Johnson received \$100.00 for half time at Bluffton. The Rev. R. Tisdale was moderator for six years, and the Rev. A. Johnson for fourteen years. For many years Bluffton church led in the number of members, but Muncie First church has had the largest number in recent years. The Indiana Baptist Annual in 1905 credits the Association with thirteen churches and two missions; Bluffton church has 437 members, Dunkirk 213, Montpelier 158, and Muncie First 576. The larger amounts given for benevolence were Bluffton \$325.73, Dunkirk \$133.30, and Muncie First \$943.59. Salamonie Association takes commendable pride in the fact that it has sent at least two missionaries to the foreign field—Misses Adele and Julia Parrott. Miss Adele finally returned to this country, was married, and has a home in Minnesota; Miss Julia, after return-

ing for a while for the recuperation of her health, again took up her work in Burma.

Among the ministers of the Association who have attained to a measure of prominence are the Rev. W. A. Stanton, D. D., who is now pastor in Pittsburg, Pennsylvania; the Rev. N. B. Rairden, D. D., who is general superintendent of the trans-Mississippi Division for the American Baptist Home Mission Society; the Rev. L. A. Clevenger, D. D., who is a pastor in Newton, Mass., and the Rev. C. M. Carter, D. D., who is a recognized leader in the denominational State work, and one of the most progressive pastors in the State.

Of the more prominent business men of the Association mention should be made of at least two: George F. McFarren of the Bluffton church was born in Indiana in 1844, was reared on a farm, and there learned what is invaluable in business life—the virtue of self reliance. He did not have the advantage of an education—at least a liberal education—but he so improved the opportunities at hand that he was able to conduct a school. He took a short business course and leaving his father's farm he went to Bluffton and began merchandising in a small way, and gradually worked his way up till he became proprietor of a large clothing house. He joined the Bluffton Baptist church and was baptized in the Wabash river in 1875; was made a deacon in 1894, and also served the church as trustee for more than twenty-five years. He has been often honored by his brethren by being put into offices of responsibility; he was treasurer of the Association several years, and was made a trustee of the

Aged Ministers' Home at Fenton, Michigan. In his own city he has several times been elected a member of the common council; also was made a water works commissioner. He has always been a liberal contributor to the expenses and benevolences of his own church, as well as to the enterprises of his denomination. His helpfulness to young men beginning in business has been one of the marked characteristics of his career. He has assisted and trained more than a score of young men in business, a large per cent of whom have become successful men, and are to be found in many lines of industry—especially merchandise.

Abbott L. Johnson, of the First Muncie church, was born in Ohio, a small village in Herkimer county, New York. His parents were Henry I. and Eliza (Ferguson) Johnson. When he was twelve years of age, with his family he moved to Ashtabula, Ohio, where he lived till he was twenty-one years of age. He then moved to Bluffton, Indiana, where he engaged in the lumber business. After four years he changed his location to Liberty Center where, with his wife, he joined the Baptist church. In 1878 he moved to Muncie where he quickly manifested business ability of a high order. He assumed the management of a large number of business enterprises, until his interests extended very widely, including not only the original lumber business, but also mining and especially manufacturing. As a business man he has remarkably quick and certain judgment, able to forecast business conditions with noticeable exactness. He has been signally successful until now he ranks as one of the best known

business men of Indiana. Mr. Johnson was married to Miss Florence Merriam at Ashtabula, Ohio, in January, 1872. Mrs. Johnson has been a helpmeet in every sense of the word, and a woman of rare judgment, gracious disposition and deeply religious character. The home life of this household has been ideal. The three children are J. Edgar, Ray P., and Florence Grace, all of whom are members of the First Baptist church at Muncie, as are also the wives of the sons, and Charles S. Davis the husband of the daughter. So it is a united family in the church, and all are profoundly interested in its work. Mr. Johnson has for many years served the church as deacon, and also as trustee and superintendent of the Sunday school, as well as in giving his time whenever it was needed in special activities; he counts his business subordinate and subservient to his church interests. When his church has needed his advice he has counted it no sacrifice to ride a thousand miles, coming and going, to attend an officers' or a church meeting. He knows as well how to deal with men religiously as in business, and often have inquirers been shown The Way by him. He and his wife both know how to pray and to speak in behalf of their Redeemer. Mr. Johnson is a giver of not only great liberality but also of most delightful spirit. He gives carefully and prayerfully and with great cheerfulness, counting it a privilege. Few appeals are made to him in vain, if they appeal to his judgment as worthy objects of the kingdom of God. From a child he was trained to give one-tenth of his income to the Lord's treasury, and from this

early training he has never departed. As a youth he knew something of the straitness of limited means, but however low the home treasury the Lord must have His portion. Such fidelity the Lord has blessed, and while it may not be affirmed that giving his "tenths and offerings" has been the cause of his financial success, it has surely not hindered, and what is more significant still, it has given him a richness of enjoyment in the portion he has thought it right to retain for his own use, that has paid immeasurably. His personal and home life religiously has been happy, blessed and honored. As an officer of the church he has always been loyal to his pastor, and made him his nearest friend and confidential counsellor. Next to his own family he has thought of the pastor's family. Both Mr. and Mrs. Johnson have held a number of offices of responsibility in the Baptist work of Indiana, and he is now a member of the Board of Directors of Franklin College, in which he takes a deep interest and to which he has been a liberal contributor. He and his wife are of world-wide sympathies in their benevolences. While Mr. Johnson has the strength of a business man of large interests, he is as tender as a woman, and of unsurpassed thoughtfulness for others. His sympathy for any one in need is profound, and he knows just what to do; while others may be asking what can be done, he does it. Above his business judgment are his kindness of heart, humility of soul, tenderness of disposition, thoughtfulness for others, unswerving fidelity to his friends and unerring sense of justice."

BEDFORD ASSOCIATION—(COUNTIES OF LAWRENCE,
MARTIN, MONROE AND ORANGE).

This Association was organized at Bedford in 1842; doubtless Elder T. N. Robertson was the most efficient man in the organization, for he was pastor at Bedford at the time, and he aided in the constitution of other churches in the Association. In a sketch of his life it is found that he began preaching in Bedford in 1841; in the second year, the church of 25 members, in one and a half years, numbered 145. The earliest minutes accessible are for 1848; then there were seventeen churches—Bedford, Beaver Creek and Spice Valley having the largest number of members. Elder T. N. Robertson was elected moderator and Elder R. M. Parks, clerk; Elder Robertson also wrote the Circular letter. Other ordained ministers in the Association were Elders J. Odell, H. Elkin and S. Weber. At the session in 1855 mention is made of the death of the Rev. N. V. Steadman, a general agent of the American Baptist Home Mission Society, and a resolution was passed endorsing the Ladoga Seminary. In 1856 there were twenty-one churches and 1,508 members; Spice Valley had the largest church membership, 191. Additions to the ministry of the Association were the Revs. J. D. P. Hungate, A. H. Gainey, H. Burton, W. Baker, M. C. Edwards, A. Pickthall and I. Carothers. At the session in 1857 the matter of a seminary of learning for that part of the State was considered and a committee was appointed to make recommendations. On the cover of the minutes for 1862 appears the advertisement of Mitchell Seminary; the Rev. Simpson

Burton was principal and Misses Carrie Graves and Mary Montonya were the assistants. (More will be said of this school under the head of Education.)

At the twenty-eighth anniversary the Circular took up the question, "Why can't Baptists commune with other denominations?" Those who knew the writer of the letter (the Rev. Wright Sanders) need not be told with what emphasis he gave the reasons why they cannot.

The minutes for 1873 give the names of thirty churches, and they aggregate 2,053 members. Beaver Creek leads in the number of members, and Scotland church is next. The resolutions passed indicate that the Association is in co-operation with all the missionary and educational movements of the times; the ordained ministers at this time were the Revs. J. M. Stalker, H. Burton, T. C. Phipps, T. N. Robertson, A. J. Essex, L. W. Bicknell, W. H. Lemonds, N. Williams, W. Sanders, I. Carothers, J. W. Thomas, J. M. Rendell, V. T. Baker, G. W. Terry and J. Cornelius. At the session in 1875 but ten churches reported; ten are named that do not "have regular preaching, and some do not meet for worship at all; deplorable, sad!" In the minutes for 1890 this record is found—"In addition to the above (contributions) Sister Jane Parks, in memory of her late husband, the Rev. R. M. Parks, gives \$50 to the Missionary Union, \$100 to the Home Mission Society, \$50 to the Woman's Home Mission Society of the West, and \$50 to the Franklin College fund."

Among the ministers of the Association Elder T.

N. Robertson clearly holds the place of patriarch. Most of the following brief sketch of his life is taken from a sketch written in 1879 by Mrs. Viola P. Edwards of Bedford. He was born in North Carolina in 1802; in his third year his parents emigrated to Cumberland county, Kentucky, and in 1816 they moved to Washington county, Indiana. He had but slight public school advantages; he was in Lane's Academy in Kentucky for two years. His father and mother were Baptists, and in his nineteenth year he was baptized into the membership of the Clifty church, Washington county, by Elder Abram Stark. He was married in 1823 and for several years had a struggle with himself between the sense of duty to give himself to the work of the ministry and the inclination to engage in business. His business was anything but satisfactory; at one time the civil officer exposed all his property for sale to satisfy creditors, and all was sold except his Bible and hymn-book, but as nobody would bid for these he was allowed to keep them—the very things he needed most, and could make the most use of. He says: "After I was stripped of all my property I concluded to submit my condition to the churches and abide by their advice." They were prompt to tell him that he should give himself entirely to the work of the ministry; accordingly in 1841 he moved to Bedford and began a long and successful career as pastor. He visited all parts of that portion of the State and in many places had remarkable power in leading the ungodly to accept Christ as Savior and Master. Once he moved to Bloomington and once to

New Albany, but in each case soon came back to his old home. During the years of the civil war men's minds were so absorbed with the condition and prospects of the country that very little interest was taken, even by churches, in religious matters, so that he was obliged to supplement his meager salary by clerking in a store at Mitchell. But in 1865 he again went back to Bedford and took up the work of the pastorate. In the years following he preached for a good many churches in both Indiana and Illinois. Mr. Jacob Garrett of Greene county gave him a farm—on account of admiration and friendship—to which he moved in 1872, and wrote: "We are comfortably fixed and well satisfied and do not intend to move any more." But he continued preaching wherever there was a call, and many of the churches were strengthened by his instruction and example, and hundreds of men and women were brought to Christ through his labors. His last pastorate was at Orleans; he died in 1879 and the funeral sermon was preached by his old friend and fellow-worker, the Rev. R. M. Parks, in whose family Elder Robertson had spent many pleasant hours. A commemorative poem was written by the Rev. W. Sanders.

Next to Elder Robertson as a founder and leader in the Association was the Rev. R. M. Parks, just mentioned. He was born in Indiana in 1815; united with the church in 1833, and he and Miss Jane T. Short were married in 1842. He began preaching in 1842 and was ordained in 1843. Having been a teacher in early life he was constantly encouraging young men

and young women to seek a liberal education. Many now occupying places of responsibility refer their first impressions and impulses to his suggestions and persuasions while pastor of the churches to which they belonged. And what was his theory was also his practice, for he gave to each of his children a college education. His family lived alternately in three different educational centers—Greencastle, Franklin and Bloomington—but wherever they were the children were enjoying the educational advantages afforded. He and his wife gave more than \$1,000 to Franklin College when it was making its most earnest struggles to get on. He died at Bedford, his old home, in 1890, remembered and loved by the many churches which he served, and some of which he assisted in their organization. He had the privilege of baptizing more than one thousand persons who had been led to accept Christ through his ministry. His children who still survive—Mrs. Lou Richards of Anderson, Mrs. Viola P. Edwards of Bedford, Mrs. Theo. P. Hall of Franklin, and the Dr. R. M. Parks, M. D., of Louisville, Kentucky—all bear testimony to the worth of their father's precepts and example, by their own exalted ideals of life.

Among the laymen of the Association none holds a worthier place than William N. Matthews, late of Bedford. He was born in London, England, in 1844; at the age of five years he came with his parents to America, settling first in Cincinnati, Ohio, where the father found employment as superintendent of a stone quarry. They next moved to Gosport, Indiana, where

the same business was followed; in 1862 the father bought a tract of land near Ellettsville where he opened a quarry on his own account. The subject of this sketch in common with thousands of other young men of the country felt impelled to go into the Union army, and accordingly he enlisted in the Fifteenth Indiana Infantry. After being mustered out in the spring of 1864 he took service with his father in the stone business; but in the fall of the same year he found service again in the army, this time in the Quartermaster's Department with headquarters at Nashville, Tennessee. Upon returning home he took a short course in Wabash College, including book-keeping. Not long afterwards he engaged in the stone business with his father, and upon the death of the latter there was formed the firm of Matthews Brothers. In 1872 he united with the Ellettsville Baptist church and was made a deacon in that body in 1875. Upon moving to Bedford he at once became identified with the Baptist church there, and has been an active member in both work and gifts; he gave over \$5,000 towards the new building, and was equally generous in his gifts for other objects. He became a life member of all the national denominational societies, and was a liberal contributor to the funds of Franklin College; and in his benevolence his wife was his cheerful supporter. He was a member of the Board of Directors of Franklin College at the time of his death; he was elected State Senator from his district in 1892 and served with ability and fidelity. The stone business in which he was engaged grew to large pro-

portions; the "Bedford stone" found a market from Massachusetts to Minnesota. In later years, owing in part to his strenuous life, he was in poor health. After a lingering illness he died on June 29, 1907, at his home in Bedford. His children are all respected and prosperous, and his wife, now moved to Franklin, is a recognized leader in the benevolent and missionary work being done by the Baptist women of Indiana.

SAND CREEK ASSOCIATION—(COUNTIES OF JENNINGS, DECATUR, RIPLEY AND BARTHOLOMEW).

This Association was constituted in 1843—some records name 1842—with Elder William T. Stott moderator and Elder John Vawter clerk. Neither of these ministers belonged to churches in the Association, but some of the constituent churches came out of the Madison Association to which they both belonged, and so it was not unnatural that they should be chosen. Eight churches went into the organization, and three ministers—Elders William Vawter, Benjamin Tucker and Chesley Woodward. The Association early put itself on record as favorable to missions in a resolution offered by the Rev. John Stott; the body is composed mostly of country churches, North Vernon being the only city in the territory; and this church was first begun in the country four miles northeast of North Vernon, then it was moved to a location two and a half miles northeast, and during all the time it was located in the country it was called Zoar. The oldest church in the body was Geneva (Queensville), organized in 1824; it has now

become extinct, although at one time it had a large membership. The causes assigned for the decline was the prevalence and persistence of the preaching of the doctrines of Alexander Campbell. At the twentieth session there were seventeen churches and 997 members; at the fortieth session nineteen churches, eleven ministers and 1,469 members. For forty years after its organization the Association had but two moderators—Elders William Vawter and Albert Carter. Sunday schools were early introduced into the churches—Zoar being one of the first; and from the Association scores of young men and young women attended Franklin College. Another minister who lived in its territory, but whose membership was in another Association, was greatly honored and loved in the Sand Creek; he was nearly always present at the annual meetings and was sure to be called on to preach—Elder William T. Stott, Sr. His last work was building the first North Vernon church house. The Baptist Annual for 1906 gives the following facts: Number of churches, eighteen; number of members, 2,237; aggregate benevolent offerings for the year, \$949.63. Mount Aerie church led in the number of members, 248.

Of the ministers who have belonged to the body the first to be mentioned is Elder William Vawter, who was called the father of the Association. The following is the record found in the minutes of 1868: "Resolved, that in the death of Elder William Vawter we have had taken from us a father in Israel indeed; he was ever alive to the service of the Master. He

labored long and faithfully in his Lord's vineyard, and has gone to receive that crown for which his soul waited. He was taken as a shock of corn fully ripe; his memory will be ever sweet and his influence will never die. May we imitate his example of faith, zeal and piety."

He was born in the Holston country, Virginia, in 1783, was brought by his parents to Kentucky in 1790; about 1800 he was greatly exercised about his religious condition and "went to church to see if they could tell me how to get religion, and to my surprise they received me as a fit subject for baptism." He emigrated to Indiana in 1806, locating near Madison. While there he aided in the constitution of what was afterwards called Mount Pleasant, and then Madison Baptist church. He and Miss Frances Vawter, a cousin, were married in 1809, and in 1829 moved to a farm near Vernon, and before many years assisted in the organization of Zoar church, of which he was pastor most of the time for twenty years. He was a friend of education and aided Franklin College to the extent of his ability; his two sons, A. J. and P. C., were students in the institution for several years, the latter being graduated in 1855; they both became teachers of ability. He died in 1868 and his wife in 1869.

Another minister whose work deserves extended mention was the Rev. Albert Carter. He was born in Hope, Indiana, in 1824; was ordained at the request of Little Sand Creek church in 1860; was in turn pastor of Little Sand Creek, Sharon, Sardinia,

Liberty and Mount Aerie churches. After Elder William Vawter he had the largest measure of influence of any one in shaping the methods and spirit of the Association. He was universally respected and was frequently called on to officiate at marriages and funerals—many of them not in his own denomination. He was moderator of the Association for thirty-three years, and that was as long as he was physically able to serve. His abilities and tastes led him into lines of evangelistic rather than pastoral work, consequently the churches which he served were not largely developed in christian and denominational benevolence. He died at his home in 1903.

Still another of the ministers of the Association worthy of mention was the Rev. John Stott. He was born in Kentucky in 1811 and came with his parents to Indiana and settled near Vernon, while he was yet a child. In 1831 he and Elizabeth Vawter, daughter of Elder William Vawter, were married. In 1848 at the request of Zoar church he was ordained. He served many of the churches of the Association as pastor, but as his remuneration was painfully small he was obliged to work at home for the support of his family; consequently his visits to the churches were mainly confined to Saturdays and Sundays. His power of personal contact and influence was remarkable, and many a man and woman was led to the Savior by means of these gentle, earnest, personal appeals. He died at his home in Johnson county in 1887; his wife followed in 1893. Their children honored and loved them for their sterling christian characters, their un-

swerving fidelity to duty and their never failing parental affection and care.

Yet other ministers should be named as useful and influential members of the churches of the Association: the Revs. Joab Stout and Jacob Martin, O. F. Feagler, Ira Gleason, N. Johnson, W. E. Spear, N. Smith and J. C. Brengle. North Vernon church has recently dedicated a new house of worship at a cost of \$15,000, and is well organized for its various lines of christian activity. Its pastor, the Rev. P. O. Duncan, D. D., is constantly feeding the flock with nourishing spiritual food, and by his presence and suggestion is leading the church on to larger conceptions and larger purposes in relation to the kingdom of God.

JUDSON ASSOCIATION—(COUNTIES OF HOWARD, CLINTON, CARROLL AND MIAMI).

This Association was organized in 1848; the Rev. William Moore was chosen moderator and the Rev. T. P. Hedge, clerk; the total membership was 454. The Jubilee anniversary was held with the Camden church, the place of first organization, and the Rev. C. S. Davisson, pastor of the church, presented a historical paper from which many of the facts here given were taken. At a meeting of the Tippecanoe Association in 1848 it was considered wise to divide that body on account of the large number of churches then belonging. Accordingly a committee was appointed which, after deliberation, presented the following resolution: "That the churches in White, Carroll, Boone, Clinton and Howard counties be advised to form them-

selves into a new Association." When the naming of the new organization came up there was afforded a test of the missionary spirit present; the Rev. T. P. Hedge proposed the name Judson—he was then the brightest star in the missionary constellation among the Baptists; the anti-mission brethren opposed it and suggested the name Kokomo; and so evenly balanced was the preference when the matter came to a vote that the moderator was obliged to decide; he decided in favor of the name Judson. But from that time to this the Association has been missionary in both theory and practice. At the tenth session, on account of the large increase of the body, the question came a second time as to the wisdom of a division, and the final result was that Burnett's Creek, Liberty, Monticello, New Lancaster and Rensselaer churches were dismissed to form the Monticello Association.

The intensity of Union sentiment in civil war times may be judged from the fact that at the fifteenth session only those who were loyal to the government were invited to participate in the proceedings. There was some friction, however, in some of the churches. At the next session the expediency of division came up again, and the following churches were dismissed to go into the organization of the Harmony Association: Curtisville, Friendship, Liberty, Mississinewa Valley, Mount Pisgah, New Harmony, Olive Branch and Salem. Notwithstanding these several "swarms" went to form other "hives," the mother hive grew and prospered. From 1887 on the numbers steadily increased. The Indiana Baptist Annual for 1906 gives these facts:

total membership, 2,777; the largest number in any one church was in Kokomo, 288, the next, Middle Fork, 260.

The records of benevolence have not been fully kept from the first; for many years Judson Association in common with many others had the habit of depending on collections at the Association for the benevolent contributions. Deacon M. H. Thomas, a wide-awake business man of Camden church, has the honor of leading the churches to make their collections in their home churches, and sending the contribution to the Association by the hands of the delegates. As soon as the plan became general the volume of benevolence was greatly increased, and what was better, the churches grew in their intelligent interest in respect to our denominational enterprises. The total for missions, education, Ministers' Home, Baptist Industrial School and Publication Society for 1906 was \$1,313.73, Kokomo leading and Elizaville next. From the first the Association has fostered education and few Associations have sent as many young men and young women to Franklin College; for many years the college catalogue was not without the names of the Duncans, Dunkins, Merricks, Bettses, Muggs, Smiths, Caldwells, Merrells, Wards, Todds and Thomases. Nor is it without representatives on the foreign mission field; the Rev. H. B. Benninghoff was for some time in Burma, and is now in Japan.

Among the laymen of the Association none have exerted a wider and more wholesome influence than Deacon M. H. Thomas, of Galveston church. He was

a man of cool judgment, and his counsel was sought in the decision of important matters; his interest in the extension of God's kingdom was deep, and it did not decline. He believed that what ought to be done should be undertaken, and so he was always ready to move forward where duty pointed the way. He came of sturdy Pennsylvania stock; the father, H. L. Thomas, and the two sons, M. H. and W. H., came to Camden in 1865 and they at once united with the Deer Creek church, and soon began casting about for the planting of a Baptist church in Galveston. In 1868 a church was organized and M. H. Thomas was elected a deacon; at once the matter of a church building was brought up and he was made chairman of the building committee. In 1870 a meeting house costing \$4,500 was dedicated. The Association organized a Sunday school convention in 1871 and he was elected first president; he was superintendent of his own Sunday school from its organization. As was suggested before, he was first to suggest systematic beneficence in the churches. He was honored by his brethren with membership on important boards, as of the College and State missions. He died in 18—.

Another layman whose name and work are interwoven with the history of the Association is Deacon B. S. Dunkin. He was clerk of the body for seventeen years and was often appointed on important committees. He is a man of cheerful disposition, well instructed in the doctrines of the denomination, and his most earnest ambition is to see the advancement of the kingdom of his Lord; and he has not hesitated

to invest, according to his ability, in the various denominational enterprises. His influence in his home has been such that all his children gladly "rise up and call him blessed," for they have all been inspired with the high purpose of giving their powers to the service of God and man.

As to the ministers of the Association none would rise to our minds sooner than the Rev. B. R. Ward. He has been pastor of many of the churches of the Association, and his position was always on the right side of every great issue. That he was held in high esteem by his brethren may be inferred from the fact that he was seven times chosen to preach the annual sermon, and was fifteen times chosen moderator.

The Rev. R. B. Craig was one of the efficient and self-sacrificing ministers of the Association; he also was pastor of many of the churches, and had large influence because of his earnest, quiet christian spirit, and had the complete confidence of the churches; he was elected clerk of the Association for fourteen different years. He and the Rev. R. B. Ward were both students in Franklin College for a while. Two others who were early in the Association were the Revs. Price Odell and Philip McDade; they were recognized as faithful ministers and earnest workers for the good of the churches.

The Rev. William DeBolt was later in the service and proved himself a worthy worker. He had the advantage of a liberal education, and was known as an instructive preacher. He was, for a while, principal of Ladoga Seminary.

The Rev. N. C. Smith came into the Association in 1883 as pastor of the Kokomo church; he had the advantage of full courses in both college and theological seminary, and was a minister as fully consecrated to the work as was to be found in the State. He insisted upon the spirituality of the church, and so there was no feverish haste to solicit members; it came to be understood in Kokomo that the members of the Baptist church must give evidence of having been born from above, and must live in accordance with the Bible standard of christian life. He has since the close of the Kokomo pastorate had charge of other churches, but the same ideals are maintained; he is now pastor in Union Association.

The Rev. N. Carr was one of the earliest pastors at Kokomo, 1878, and did heroic service in getting the church organized for its task. It was soon manifest that he had special ability to solicit money for christian purposes; this was seen in his ability to interest people in the creation of a church building. In those days Franklin College was in need of a Financial Secretary, and the reputation already made inclined the college board to select him for that office. He accepted the service persuaded that the Master wanted him to undertake it; and for twenty years he labored with success, as the bulk of the present assets of the college will attest. (A fuller notice of the work will be made under the title Education.)

Other ministers who as truly deserve notice are the Revs. Allen Hill, H. R. Todd, S. S. Clark, D. Simpson and Clem Ricketts.

EVANSVILLE ASSOCIATION—(COUNTIES OF SPENCER, WARRICK AND VANDERBURG).

This Association was organized in 1850; the oldest church in the body was Baker's Creek, 1818; Evansville First was organized in 1847 and was doubtless greatly developed by the Rev. N. V. Steadman, who was missionary under the American Baptist Home Mission Society from 1847 to 1850. While Evansville church was represented in the Convention in 1847, the Association did not send a delegate till 1852, when the Rev. J. A. Dixon was chosen. In the table of collections for 1854 may be found the following credits: Evansville church, \$30.55; Booneville, \$18.50; Baker's Creek, \$25.25; Little Pigeon, \$33.95; Pleasant Valley, \$24.25; Rockport, \$15.15, and Barren Fork, \$11.00; and these amounts will compare favorably with the benevolence of other Associations at that time.

Work among the Germans in Evansville was begun in 1856. The Rev. I. G. Werthner labored one year, the Rev. G. F. Mayer three months, and the Rev. C. Tecklenburg eleven years; these were all in the employ of the Baptist Home Mission Society. The Associational statistics for 1866 are sixteen churches, 752 members—Baker's Creek having 136 members and Evansville 112. The list of pastors for that year is as follows: the Revs. T. E. Veatch, A. Ajee, J. D. Huff, W. McConnell, G. F. Pentecost, A. B. Smith, W. O. Camp, D. H. Murry and D. L. Cain. In 1885 the number of churches was thirteen with a membership of 945; Evansville First church had 318 mem-

bers and Little Pigeon 118. The total reported benevolence for the year was \$245.00, of which Evansville First gave \$171.79. The Annual for 1906 gives seventeen churches, 1,413 members, and benevolence \$619.95, excluding "other objects."

LONG RUN ASSOCIATION—(COUNTIES OF SWITZERLAND, JEFFERSON, RIPLEY AND OHIO).

This association was constituted at Mount Zion church, Switzerland county, in 1850. The Rev. John Graham was chosen moderator, and the Rev. J. D. Griffith, clerk; five churches went into the organization, and their total membership was 228. At the tenth anniversary there were twelve churches and a membership of 867; the oldest church in the body was Center Square, 1810; it was oldest Baptist, if not the oldest Protestant church, in Switzerland county. Elder Jesse Vawter was its first pastor. The ordained ministers of the Association at this time were Elder Jesse Vawter, the Revs. J. D. Griffith, E. Roberts, John Pavey, Robert Stevenson, E. S. Riley and B. C. S. Carter. At the twentieth anniversary there were thirteen churches and 927 members, and the ordained ministers, besides some of those already named, were the Revs. W. S. Keene, S. Ward, W. H. H. Gleason and J. Stephenson.

As the churches of this Association are mostly in counties bordering on Kentucky the question would naturally arise as to what was their attitude towards the Union during the Civil war. The ringing resolutions passed at some of the sessions in those times are

sufficient answer. At the session in 1865 the following were the resolutions passed:

“That the leaders of the present inhuman rebellion should meet with no more sympathy from christians and civilized men, unless they repent, than did Satan from Jehovah when he rebelled against heaven; that treason is treason; loyalty and disloyalty are now the only issues before the American people; and they who do not heartily sustain the Government in its efforts to subdue the rebellion are esteemed by us as being in league with the southern confederacy, and as being our personal enemies, enemies to our children, to their country and to God.”

“That our warmest sympathy is extended to the brave patriot soldier now in the field or hospital, and that we will aid him in his sickness and that it is the duty of every christian to help his (the soldier’s) family at home.”

These resolutions certainly smack of the same spirit that characterized the Baptists in every great struggle that our country has made for justice and freedom, from the days of the Revolution to the present.

That the Association was in full sympathy with missions is seen in the fact that a Domestic mission Board was formed in 1851, and that a collection was taken for the American Baptist Home Mission Society, the year following. Long Run and Brushy Fork churches led in the number of members till 1868 when Switzerland church (Vevay) reported the largest number, 155, and has kept in the lead from that time to this, with the exception of two years when

Spring Branch had the largest number, 290, and one year Brushy Fork had a larger number by one. According to the Indiana Baptist Annual for 1906 the Association had seventeen churches and a membership of 1752; the benevolences of the year were \$836.09, including "other benevolences." The largest contribution was by Vevay (\$321.78) and the next by Olive Branch (\$73.40).

Many of the ministers of this Association have come to have more than a local reputation for ability and usefulness. The Rev. A. Ogle, the present superintendent of State Missions, the Clevenger brothers, two of them pastors in the state and the other in the east, the Rev. T. Warn Beagle, for many years the successful pastor at Vevay, the Rev. E. Kirtley, the talented young pastor at Vevay, but cut down in the midst of large promise, the Rev. E. S. Riley, who has had long service in Indiana and was many years in Kansas, the Rev. W. E. Morris, the energetic and affectionate pastor many years at Vevay, and latterly the Secretary of the Board of Franklin college, the Rev. A. O. Protsman, the pastor at Hope, and others equally worthy of mention.

Among the laymen of the Association who gave evidence of ability and friendliness is Deacon U. P. Schenck of Vevay church. He was a successful business man, and as earnest in the Lord's business as in his own. He was indeed a pillar in his church, and was in sympathy with all the enterprises of his denomination. His home, a beautiful residence overlooking the Ohio river, was always the home of the

ministers and brethren who visited Vevay; he was possibly more interested in higher education than in any other of our Baptist enterprises; he was for many years a member of the Board of Directors of Franklin College, was a liberal contributor to its funds, and sent most if not all of his children to the college for their education.

Of the two ministers who more than any others were regarded as "fathers" in the Association is, first, the Rev. J. D. Griffith. He was born in Switzerland county in 1823, and always lived in that county. In his boyhood the county was quite a wilderness; wild game abounded, the sickle was the instrument for reaping the grain, as the flail was the instrument for threshing it; while the grinding was done on horse mills. He did not have many opportunities for education, but he prepared himself for teaching and followed that calling for ten years. He joined the Long Run Baptist church in his eighteenth year and was a member there till his death. He was ordained in 1846, and was constantly preaching, even during the time that he was superintending the work on his farm, and while he served his county as clerk. He was a doughty champion of the doctrines he believed as a Baptist, and in at least one instance he was drawn into a debate with a pædobaptist minister as to the authority for infant baptism. His children rise up to call his memory blessed, for he inspired them with the purpose of preparing for places of large influence; one son is superintendent of an institution for the blind, another is in the medical department of the Government at

Washington, another is superintendent of city schools, and still another has served in the State Senate, and is now a member of the United States Congress. Brother Griffith was twenty-three times Moderator of his Association. He was called to his eternal reward in 1905.

Another of these "fathers" was the Rev. Robert Stevenson, who was born in Kilmornock, a town of Ayershire, Scotland, in 1815. In 1828 he accompanied his father to America and they settled in Jefferson county, Indiana. He was so eager for information that he read extensively in the hours following the day's work. His father hoped and expected that the son would become a strong and respected member of the Scotch Presbyterian church, but his reading had led him to doubt some of the teachings of that body, and finally led him to join the Baptist church in that community—the Brushy Fork. His Baptist brethren at once recognized his abilities and inclinations and accordingly ordained him to the ministry, in 1843. He soon became a recognized power in the pulpit; he read many books, but the Bible most of all. It is said that he wrote the entire Bible, and the New Testament more than once. He had all the strength of conviction and force of expression that are characteristic of his nationality. The doctrines of the sovereignty of God had no more able a defender than he was, in all southern Indiana—nor in the State. Those who differed from him as to the fundamental doctrines of the Baptists, found that they might well think twice before undertaking to refute him. He seemed inclined

to serve country churches rather than those in the city, doubtless owing to the fact that he had become accustomed to rural ways—felt more at home; it was not because he was not a prince of pulpit orators. He died in 1896.

Few Associations have sent more students to Franklin College than has Long Run; the college catalogues bear testimony to the many young men and young women who came from that section of the state; as the Schencks, the Craigs, the Griffiths, the Hattons, the Shaddays, the Gibbsses, the Ogles, the Crafts, the Wards, the Henrys, the Jaynes, the Kinnetts, the Clevengers, the Crandells, the Matthews and the Protsmans.

WHITE WATER VALLEY ASSOCIATION—(COUNTIES OF
DECATUR, FRANKLIN, FAYETTE, RIPLEY
AND WAYNE.

This Association was organized in 1852, and was in some sense a protest against the Predestinarian views held in the White Water Association. The first minutes accessible are for 1866, at which time there were eight churches, 350 members, the Moderator was the Rev. J. P. Agenbroad, of the Richmond church, and the clerk, E. H. Webb. The Association was in correspondence with all the other Associations in that part of the State, and by resolutions declared itself in hearty sympathy with all the general enterprises of the denomination.

The Richmond church had lately come into the body after a long and hard struggle to build a meet-

ing house. The number of members had doubled during the financial struggle. The next session of the Association was held with the Richmond church; the more active pastors in the body at that time were the Revs. A. S. Ames, of Cambridge City church; Joab Stout, of Pipe Creek church, and J. P. Agenbroad, of Richmond. The annual contribution for missions was \$54.00.

In 1886 the ministers of the Association were the Revs. G. W. Bower, S. Wallace, J. E. McCoy, W. H. Marson, D. O. Stites, P. C. Cates and F. M. Chamberlain; there were ten churches, a total membership of 559, and the amount of the benevolence reported was \$25.90.

Concord church was represented by two laymen: N. M. Jennings and B. F. Wilmore; and the Richmond church by E. E. Beetle and Charles Hazelton.

Five years later the number of churches was 9, the total membership 544, the total given for benevolence \$114.21; and of this amount the women gave \$22.72. The forty-ninth session was held with the Connersville church, and the pastor, the Rev. H. E. Wilson was chosen Moderator; the Rev. F. M. Chamberlain was chosen clerk.

Connersville church, though one of the youngest in the Association, was not behind in its activity; while the church and Sunday school expenses were \$4,061.22, the benevolence was quite liberal (\$75.89).

The minutes for 1904 contain the following facts:

There were eight churches, 635 members, and a Sunday school enrollment of 538. The Richmond church stood first in numbers, 260, and the Connersville church next, 106; Connersville stood first in benevolence, \$183.36, and Richmond next, \$93.70. The ministers of the Association at this time were the Revs. Addison Parker, of Richmond church; H. E. Wilson, of Connersville; W. H. Marson, of Cambridge City; G. W. Bower, of Sunman, and F. M. Chamberlain, of Richmond.

The Year Book for 1906 gives the total membership of the Association as 644 and the total benevolence, \$355.56.

WEASAW CREEK ASSOCIATION—(COUNTIES OF FULTON, MIAMI, MARSHALL, WABASH AND CASS).

This Association was organized in 1853 at Weasaw Creek church in Miami county. The first anniversary was held with the Ebenezer church, Fulton county, and the minutes of the session show that there were eight churches and 294 members; the Rev. T. C. Townsend was chosen moderator and the Rev. John Dunham, clerk. Correspondence was established with Elkhart River, Judson, Huntington and Northern Associations, and also with the General Association (Baptist Convention). The ordained ministers of the Association at that time were the Revs. T. C. Townsend, J. Dunham, J. Babcock, A. E. Babcock, J. R. Babcock, S. V. R. Coon and M. N. Leland.

The resolutions passed at this session are evidence

that the Association is in full sympathy with the progressive forces for extending the kingdom of God, and is opposed to intemperance and slavery. There was particular interest felt in the mission to the Miami Indians—a mission within the bounds of the Association. A collection of \$27.00 was taken for the Convention, and paid to the Rev. P. H. Evans who was present as the representative of that body. At the second session ten churches were reported and 380 members; the Rev. T. C. Townsend was employed as Association missionary, and was charged to do all possible for the Miami mission. At the fifth session twelve churches were reported, and 889 members; the names of ministers not hitherto mentioned were the Revs. J. B. Allyn, J. Barratt, L. Cool, and M. P. Meredith. Ladoga Seminary and Franklin College were recommended by resolution. At the tenth session (1863) the Rev. S. Tucker was moderator and the Rev. J. B. Allyn, clerk; there were twenty-three churches and 1,167 members; resolutions were adopted recommending missions and Sunday schools; the Civil war was deplored and a fervent appeal was made to the God of nations to save us as a nation; and sympathy expressed for those who mourn the loss of loved ones in the war—two of the dead being mentioned—Captain C. E. Tucker, son of the Rev. S. Tucker, and Orrin Smith, of the Franklin church. The names of new ministers were the Revs. S. B. Searle, W. Cool, J. P. Edwards, E. W. Hanson, E. M. Magraw, J. B. Brouillette and P. Bondy (the last two being Miami Indians). Correspondence was established with the

Rangoon Baptist Association, Burma. The fifteenth session was held with the Weasaw Creek church; the Rev. L. A. Alford was chosen moderator and the Rev. P. Rowden, clerk; there were twenty-two churches and 1,592 members; ministers not mentioned before were the Revs. J. Trenneman, J. Bishop, E. J. Delp, S. Marsh, J. R. Morris, B. F. Clay and Adrian Foote. The largest church membership was at Logansport, 276, and the next at Antioch, 128. The minutes of this session contain the first table of benevolences; from it we learn that the objects to which contributions were made were Domestic missions, Baptist Publication Society, Home missions, Foreign missions, A. M. Christian Union, Freedman's Aid Society, Ministerial education, Burmese education, church building, destitute churches, Indianapolis Female Seminary and the Baptist Theological Seminary—(where?). The total of the gifts was \$560.06, of which Logansport church gave more than half. At the seventeenth anniversary, held at Rochester, the name of the Association was changed from Weasaw Creek to Logansport. (The further history of the body will be found under the latter name and in the chronological order.) Among the foremost ministers of the Association we would think first of the Rev. J. Babcock.

MOUNT ZION ASSOCIATION—(COUNTIES OF JOHNSON, MORGAN, BROWN AND MONROE.)

This Association was organized in 1855 with Elder John Vawter moderator and Elder J. W. B. Tisdale,

clerk; and they succeeded themselves in these offices as long as they lived. At the beginning there was a total membership of 830; among the churches belonging, but which soon were dismissed to join Indianapolis Association, were Franklin and Hurricane. The ordained ministers belonging to the earlier history of the body were the Revs. John Vawter, J. W. B. Tisdale, J. G. Kerr, E. J. Todd, J. W. Ragsdale and J. B. Cox. In 1876 the total membership was 1779; of this number Harmony church reported 170 and Unity 139. The last records accessible state that there were fourteen churches and 741 members; and the statistics (which must be quite imperfect) give \$14.63 as the total for the benevolence of that year.

Among the laymen of the Association James Forsythe is well worthy of first mention. He and his wife were members of First Mount Pleasant church; he came from Kentucky and always spoke with enthusiasm of his early home in the blue grass country. He and his wife settled in the western part of Johnson county, and through industry and economy, practiced through many years, accumulated a respectable estate. They were exemplary members of their church, and were always glad to have their brethren and sisters visit them. Many years ago they became interested in a young woman who had been taken as a member of the family, they were not blessed with children of their own, and gave her the privilege of attending Franklin College. In bringing her to the institution on Mondays and coming for her on Fridays Brother Forsythe became gradually acquainted with the spirit

and work of the college as well as with its wants. He was made a member of its Board of Directors, and so came to know very much of the hopes and purposes of those who were leaders in our educational work. As different enterprises were planned and undertaken looking towards the increase of the facilities of the institution, whether of endowment, buildings, or furnishings, it was never in vain that those who were specially charged with the work laid the whole matter before Brother and Sister Forsythe. The motive that always seemed to have most power was that the measure would be for the good of the denomination and the glory of God. They made their means on the farm, and never forgot to be economical in expenditures for their own comfort, and yet they gave \$20,000 in all to the college; and doubtless their benevolence extended in other directions as well. Their dust reposes on the southern slope of the beautiful cemetery connected with First Mount Pleasant church where they were so long members; and many are the silent benedictions of their brethren and friends who visit their graves. They afford a marked example of what christian people can do for the cause of the Master, when they come to appreciate the privilege and the duty. Brother Forsythe died in 1887 and his wife in 1892.

The first minister of the Association to be mentioned is Elder John Vawter, for he was virtually its founder. He was born in Virginia in 1782, was licensed to preach in 1804 in Kentucky, moved to Madison, Indiana, in 1807, and in 1810 was appointed United

States Marshal for the state. He took part in the campaign of 1811-13 and was elected Colonel of Jennings county militia in 1817; he laid out the town of Vernon and was pastor of the Vernon Baptist church from 1821 to 1848. He was elected to the lower House of the State Legislature 1831-35, and to the State Senate in 1836. He was a strong advocate of state internal improvements. In 1848 he moved to Morgan county and was the leading spirit in building up that village. He built and presented a brick meeting house to the Baptist church in Morgantown, and as was said before he was influential in the formation of the Mount Zion Association. He was a man of marked idiosyncracies, but no one ever doubted his loyalty to his Lord; his ambition was to do good by all means and especially by leading men to accept the Savior. He was destined to be a leader in whatever cause he was interested; many of the churches of the state felt the power of his presence and counsel. Anticipating death he dictated his own epitaph (leaving a blank for the date of his decease) and this is it:

With all his titles, here lies the remains of

Elder John Vawter.

Born in old Virginia, Jan. 8th, 1782;

Died Aug. 17th, 1862.

The effort of his long life as a Christian

was to nourish and build up

the true Christian Church

on the Original Apostolic foundation.

As a statesman he was

progressive, conservative, believing the
State Legislature held the
great material interest of the body politic
in its hands; that the
prosperity of the State in education,
agriculture, internal improvements,
mechanical arts, finance and commerce could
be advanced by judicious, or
retarded and crypted by unwise legislation.

Another minister who deserves special mention was Elder John W. Ragsdale. He was born in Kentucky in 1811; he came to Indiana in 1837 and found a home in Johnson county near Trafalgar. He had joined a Baptist church in his native state; he preached his first sermon in an old school house some time during the Mexican war. He became the preacher for the country churches not being averse to riding scores of miles, if thereby he could encourage a church, or persuade a sinner to come to the divine fountain for cleansing. His own approximate estimate is that he had ridden fifty thousand miles, mostly on horse-back, and that he had baptized fifteen hundred persons. He was made moderator of his Association nearly every year till he became too feeble to undertake the service. He has served fifteen different churches as pastor; they are located in all the counties included in the Association. He and his wife made their home a very welcome place for their brethren and sisters, and especially for fellow ministers. Their children loved them intensely, and were ready at all times to do all

that was possible to make their old age happy. A son, Dr. J. M. Ragsdale, M. D., died in the service during the civil war; the two daughters, Mrs. Vories and Mrs. Obenchain, are still living. He died in 1896, preceding his wife two and a half years. Their bodies repose in a beautiful cemetery near their Morgantown home.

FRIENDSHIP ASSOCIATION—(COUNTIES OF OWEN,
MONROE, GREENE AND MORGAN.)

This Association was organized in 1856 with seven churches having a total of 719 members. The Rev. P. H. Evans was chosen moderator and Deacon I. W. Sanders, clerk. In a table of "moneys collected for the Indiana Baptist General Association by the Rev. Caleb Blood," the Association gave \$67.17. At the time of the tenth anniversary there were nineteen churches and 1234 members; Mill Creek church had the largest number of members, 119, and Mount Carmel was next, 114. The pastors in the Association in 1866 were the Revs. J. W. Chord, F. M. Buchanan, G. W. Terry, D. D., W. Stansil, B. B. Arnold, W. Trent and A. B. Robertson. After forty years, 1906, the number of churches reported twenty-eight, and the total membership 2,678; the largest church was Bloomington, 325, and the next was Linton, 292. The total benevolence reported for the year was \$753.16, in which Bloomington lead (\$190.91) and Spencer was next (\$161.15).

Many strong ministers have been pastors in the Association; among them the Rev. F. J. Martin, the at-

tractive and logical preacher, the Rev. J. W. Chord, who knew his Bible as few men know it; the Rev. G. W. Terry, D. D., who never wearied of telling what Baptists believe and why they believe it; the Rev. Robert Moore, the ready writer; the Rev. A. B. Robertson, the faithful under shepherd; the Rev. Gilbert Dobbs, now a pastor of one of the strongest churches of the south; the Rev. L. A. Clevenger, D. D., now in Massachusetts, and the Rev. P. H. Evans, who was connected with the earlier history of the Association, and had in a high degree the confidence and love of his brethren.

Among the laymen who exerted a large influence on account of their breadth of view and profound interest in the progress of the churches were Deacons I. W. Sanders, of the Vernal church, and David Bonham, of Providence church. Another layman who deserves special mention was Jonathan L. Allen, of the Bethel church, east of Spencer. He was a quiet, industrious farmer who had the faculty of accumulating property without being accused of "driving sharp bargains" or "grinding the poor." He and his wife, not being blessed with children of their own, readily interested themselves in the children of others. They sent several young persons to Franklin College; and they soon became particularly interested in some young men who were preparing for the work of the ministry. He occasionally visited the college to see those whom he had befriended, and in this way became acquainted with the work and wants of the institution. On several occasions as the Financial Secretary visited him

in his home, and laid before him the various financial enterprises which it was thought best to undertake, he showed a deep interest, and scarcely ever let the Secretary go on his way without a pledge of some amount. In all this giving his wife cheerfully joined him; and having once been enlisted in benevolence they thought of other objects as well as the college; the Missionary Union, Publication Society, (and possibly the Home Mission Society) shared in their beneficence. To the college they gave, in all, over \$23,000.

It is at once a pleasure and a profitable study to review such cases as those of James Forsythe, of the Mount Zion, and Jonathan Allen, of the Friendship Association. They and their wives were plain, industrious, economical people, genuine in their love for God and good men, and were ready to give freely of their means when they were sure that the gift would be pleasing to their Heavenly Father. It leads us to hope and expect that there are many such families in our goodly state, who, if they could be led by brethren whom they know and in whom they thoroughly trust, to see the great privilege of helping the causes of missions and education, as these two families are led, they would be as ready to give and as liberal as they. And this does not assume large wealth; it is possible with the hundreds of Baptist families of Indiana who are simply well to do. These were not what are called learned men and women getting their inspiration from broad reading; their local surroundings were not of the most inspiring

kind; but they believed in God and their own denomination, and so when the privilege and duty were made plain they were prompt and glad in their response. Families of larger means and more liberal learning may well feel the inspiration of the example set by Brother and Sister Forsythe and Brother and Sister Allen.

INDIANA ASSOCIATION—(NEGRO.)

This Association was organized in 1858; three churches with a total membership of eighty-three went into the organization. The next report accessible is for 1864 when there were eight churches and 306 members. The principal churches were at Charlestown, Cicero, Indianapolis, Madison and New Albany, and the principal pastors were the Revs. R. Bassett, Moses Broyles, J. Young, L. Artis, and A. Brown; the Rev. Moses Broyles was chosen moderator. In 1867 there were fifteen churches and 918 members, and 150 had been baptized during the year. Other ministers in the Association at that time were the Revs. Green McFarland, Chapman Harris, William Singleton and Charles Edwards. The records for 1872 give forty-two churches, 2,314 members, 244 baptized, and the following names of ministers: The Revs. Travis Ford, S. Clay, G. Field, Isaac Stewart, J. R. Raynor, Z. T. Robinson, G. M. Davis, P. Pool, G. J. Gann and P. Simco. In 1877 there were fifty-three churches, 3,482 members, 231 baptized and the two largest churches were Second Indianapolis, 645, and Liberty church, Evansville, 656. In 1884 two Negro

Associations report—Indiana and Eastern Indiana; in 1887 Indiana reported 38 churches, 4,074 members and 244 baptisms. In 1888 Indiana made her first report on benevolence; it was \$238.75. In 1891 there was a report on Sunday schools showing an enrollment of 1,790; in six years this enrollment had increased to 3,234. The minutes for 1898 show that the Second church, Indianapolis, had a membership of over 1,700, as also had the Liberty church, Evansville. The most recent data at hand show that Indiana Association has 53 churches and 3,482 members.

EASTERN INDIANA ASSOCIATION.

This association was organized in 1884. The reason for the organization of this new Association is not far to see; the State is too large for one body; the distances to be traveled too great. If the white Baptists of the state need thirty Associations, surely the negro Baptists have need for at least two. In 1887 the Eastern reported nineteen churches, 1,491 members, and 151 baptisms. The benevolence of the year was \$165.10, of which amount the women gave \$9.00. The most recent data of this Association are the same as above.

The line of division of these two Associations does not seem to be very clear, as some of the churches west of the center line of the state belong to the Eastern Association. Just what determines the line of division it is not easy to say.

Besides the Associations there was formed what was called the Baptist Ministerial Convention—at first

one for the whole state, and afterwards one connected with each Association. The purpose of these conventions is best set forth in the Constitution which is as follows: "For our mutual aid as ministers of the gospel of Jesus Christ in carrying forward the great work in which we are engaged, for the promotion of the Redeemer's Kingdom, we form ourselves into this Union." As the name indicates it was for ministers and the condition of membership was "good standing in some Baptist church in Indiana." The meetings were held annually, and generally in connection with the Associations. Here follow some sample topics taken up for discussion: "Do the scriptures teach that there shall be a resurrection of these mortal bodies?" "What do the scriptures teach us concerning the day of judgment?" "What will become of the world at the final dissolution of all thing?" and "How shall we make our churches self sustaining?" There has been some effort of late, especially in Indianapolis, to form Baptist Brotherhoods, and to provide for higher education.

Among all the negro Baptists of Indiana the first place, without question, belongs to the Rev. Moses Broyles, for he was an efficient factor in the development of the Second church, Indianapolis, in founding other churches in and out of that city, and in helping forward the Baptist cause among his brethren of the state. In 1876 he published a seventy-five page pamphlet in which were given a brief sketch of his own life, and a history of the Second church, as well as an account of the formation of several other

churches. This is a most interesting bit of history, especially the part relating to his own life—his struggles for an education, and his joy when at last he reached Eleutherian College in Jefferson county, Indiana, in 1854. He was sold as a slave when he was four years old and taken from his home in Maryland to Tennessee; he was again sold to a slave owner of Kentucky, by the name of Broyles. He gave such satisfaction to this man by his industry and general care of all things entrusted to him, that he became a favorite and was granted many of the privileges ordinarily granted to white children only. He learned to read, was a welcome attendant at the school-house debates; finally he was asked to take a part, and this greatly intensified his desire for learning. While yet a slave he read the New Testament through five times, and the whole Bible twice; he also read the United States Constitution, a history of the United States, Mosheim's Church history, some of Alexander Campbell's writings and Benedict's History of the Baptists. When he was fourteen years old his master told him that if he would serve him well till 1854 he would set him free. He remained in service till 1851 when he proposed to the master that he would buy the rest of the time; this the master agreed to, and although he had considerable of sickness he paid the amount agreed upon, by 1854, and had \$300 left with which he began a course of education. He remained in Eleutherian College, referred to above, three years, in which time he was well advanced in Latin, Greek and some of the sciences. Upon his conversion he joined a

Disciples church, being strongly persuaded to it, but afterwards upon investigation he found that his convictions differed from some of the teachings of that people. He specified three things:

"I found that there was much diversity among their preachers on many points of doctrine. Instead of penitent sinners receiving pardon through faith and humble prayer, they believe that penitent sinners receive pardon in the act of baptism. While they contend that there is no gospel assurance of pardon or admittance into Christ's church without baptism, they will hold communion with unbaptized persons. . . . As I did not harmonize with the doctrine I left the church."

He went to Indianapolis in 1857 and was soon at work in and for the Second church. He had much to contend with; lack of organization, internal dissensions, and some false ministerial brethren. But by vigilance, patience and wisdom the difficulties were gradually surmounted, and large prosperity came to the church. Up to the time of his writing, 1876, he says that 540 persons had joined the church by baptism. He took a deep interest also in building up the Sunday school; when he first went there good Deacon J. M. Sutton of the First church was superintendent of the school but gave up the work as soon as he could find some one to take it up, for he was also teaching a large class in his home school. He mentions the following churches in Indianapolis and vicinity which were formed from the Second church: Lick Creek, Mount Zion, Georgetown and New Bethel. He also gives the names of a large number

of ministers who have gone out from the Second church.

The pamphlet concludes with a statement of the benefits to be derived from Baptist Associations; these are acquaintance, enthusiasm of members, protection against false brethren, possibility for more and better missionary work, and the reference of difficult cases of discipline to a wise council.

The Bassetts were also men of ability and culture; their white brethren often listened with both pleasure and edification to their sermons; they were the Revs. R. Bassett, Sr., R. Bassett, Jr., and Miles Bassett.

MONTICELLO ASSOCIATION—(COUNTIES OF NEWTON, JASPER AND WHITE.)

This Association was organized in 1859. In 1860 the Association was represented at the Convention by the Rev. L. McCreary as delegate. In 1866 there were seven churches and 214 members, and the Rev. E. L. Cool was moderator. The pastors in the Association were the Revs. J. H. Dunlap, J. G. Kerr, M. A. Kerr and L. Cool. Burnetts Creek church had the largest membership, seventy-five. The statistics for 1875 were nine churches, 355 members, the Rev. D. J. Huston moderator, and the Rev. A. H. Dooley, clerk. The pastors were the Revs. R. B. Craig, H. Miner, A. Renfrew, D. J. Huston and A. H. Dooley. Substantial growth is indicated by the statistics for 1896; there are fifteen churches and a total membership of 965. The largest membership was in Goodland church, 222. The pastors at that time were the Revs. R. A. Fuson,

I. W. Bailey, J. L. Matthews, W. S. Kent, D. J. Huston, I. B. Morgan, C. E. Volivia and J. A. Haynes.

The Annual for 1906 gives the following facts: Churches, fifteen; missions, one; membership, 1,302, and a total annual benevolence of \$584.41. Of this amount Goodland church gave \$163.68 and Burnetts Creek \$78.03. Many of the young men and young women of this Association were once students in Franklin College, and many of the pastors were also students there.

The following old students are recalled as having once been pastors of some of the churches: The Revs. D. J. Huston, A. H. Dooley, R. B. Craig, C. H. Hall, L. O. Stiening, J. L. Matthews, I. W. Bailey, J. C. Rhodes, J. A. Morgan and J. L. Beyl.

The minister in the Association to be mentioned first of all is the Rev. D. J. Huston, for he was in a large sense the father of the organization. He was born near Connersville, Indiana, in 1821; in 1840, upon his conversion he joined a Baptist church, although his parents were Presbyterians. The church with which he connected himself was Little Blue River, in Shelby county. Two years after his joining this church it had a notable service at which three young men—D. J. Huston, J. M. Smith and John Phares—preached their first sermons. The first mentioned entered Franklin College in 1843; he studied and taught and worked on the farm till 1847 when he was called to his first pastorate. Most of his pastoral service was rendered in southern Indiana; in 1856 he was appointed an agent for the Indiana General Association (Conven-

tion), and the following year he was chosen as agent for the college, and during the three years of that service he collected \$10,000 on old scholarships and secured notes for \$11,000 on endowment. Closing this engagement he was pastor at Columbus for one year at the close of which he moved to Jasper county, and preached for Rensselaer church every alternate Sunday. He preached for that church twelve years in this way, and in the meantime assisted such other churches as Monon, Goodland and Mount Zion. In 1881 the Goodland church called him as pastor, and he accepted, although the outlook was anything but encouraging. The membership was small and not well united, and the Sunday school was in a poor condition; but in the ten years of his pastorate there the foundations for a vigorous church with a prosperous Sunday school were laid. At the age of three score and ten he moved to Milroy township, same county, and by perseverance and self-sacrifice he built up a church which in 1900 dedicated a neat and comfortable house of worship. In 1903 the Little Blue River church arranged to celebrate the sixtieth anniversary of the meeting referred to above; two of the three men were there and preached; the third, the Rev. John Phares, sleeps his long sleep near by the church building.

The Rev. D. J. Huston is better preserved physically and mentally than most men of his age; indeed, his memory is remarkable for its clearness and ability to recall details. The secret of his large success in the ministry is found in his strong abiding faith in the

influence and power of the word of God. The Franklin church was grateful that he was able to be present at the late Seventy-fifth anniversary exercises. He is passing his later years at his home in Goodland, enjoying the devotion and affection of his daughter, May, and his many friends.

Another minister who has a large place in the history of the Association is the Rev. A. H. Dooley. He was born in Kentucky in 1829; when he was ten years of age his parents moved into Parke county, Indiana, near a place called The Narrows of Sugar Creek. Through all the years of his childhood he had deep convictions as to his sinfulness of heart and his great need of salvation; but, for one thing, the church of the neighborhood was a Predestinarian church, and he could not bring himself to accept its distinguishing doctrines, although it was the church to which his father and mother belonged. And when, after some years, he found reason to hope that he was a christian, it was only after a long struggle that he found courage to confess Christ before men. Finally in 1850, while visiting relatives in Boone county, he found the opportunity and offered himself for membership in a missionary Baptist church; he was accepted and baptized forthwith. During nearly all the time of his conviction for sin and need of a Savior he also had the conviction that it was his duty to give himself to the work of the christian ministry. He and Miss Mary T. Connelly were married in 1852, and his wife joined the church with him in 1853. While engaged in teaching and farming, ever and anon the

duty of giving himself to the work of the ministry was with him. The Rev. P. T. Palmer, a prominent minister of that part of the state, soon interpreted his feelings, when the two met, and encouraged him strongly to make the start. In 1854 he moved to Boone county and was soon compelled to listen to the voice that was calling him into the ministry. He was ordained at the request of the Elizaville church in 1867, and has from that time till old age forbade it, given his time and strength to the work of the ministry, and has been successful far beyond the average. Most of his service was in Monticello Association; he was pastor, in turn, of many of the churches composing it and was often honored with the moderatorship of the Association. He has interested himself in collecting the data and writing the history of at least two of the churches he served—Elizaville and Burnetts Creek—and also the history of Monticello Association. He also often wrote most interesting historical sketches for the denominational papers. From these sources and an autobiography written in his later years most of the facts of this sketch were found. Early in life he took a positive stand against the use of alcoholic beverages and against the use of tobacco, and now in his old age he can with double effect warn young men against the use of both. He is still able to go about among the churches occasionally, and nothing gives him as much satisfaction as to see the churches prospering, and his own denomination reaching forward towards larger things.

HARMONY ASSOCIATION—(COUNTIES OF TIPTON, MADISON, GRANT AND HOWARD).

This Association was formed in 1864, and first represented itself in the Convention in 1866. At the latter date it had eleven churches and 361 members, the largest number in any one church being in Liberty, 65. The Rev. D. Simpson was moderator and the Rev. J. M. Huston, clerk. The pastors at that time were the Revs. D. Simpson, H. Cobb, A. Johnson, J. W. Forrest and W. Hughes. In 1879 there were seventeen churches and 830 members. Resolutions were passed at each session favoring all the causes in which the Baptists are interested. The minutes for 1894 give 1,036 as the total membership; Prairie church had 163; and several new churches had come into the body, as Anderson, and Gas City. Among the new pastors were the Revs. U. M. McGuire and T. C. Smith. The Rev. Jacob Barrow was made moderator and C. F. Bicknell, clerk. The minutes for 1900 show quite an increase in all lines; there were twenty-three churches and 1,775 members; the Anderson church reported 228 members and Prairie 206. The Alexandria church made contributions to all denominational causes; the total benevolence of the Association was \$410.81. The Baptist Annual for 1906 gives the following statistics: Churches, twenty-one; missions, one; moderator, the Rev. J. Barrow; the Rev. C. F. Eddy, clerk; largest membership in Marion church (292), and the next in Elwood (270); benevolence of the year, \$1,053.56, of which Elwood was \$192.18 and Marion \$178.88. Harmony Association labors under

some disadvantages not common to all Associations; many of its churches are in towns built up rapidly by reason of the discovery of natural gas or oil, and the factories were along lines of industry better understood by foreigners than by native Americans, and so the main part of the population was comparatively hard to evangelize. Intemperance, gambling, and Sabbath desecration prevailed to an alarming extent. And yet as time goes on a more permanent work is being done; and at length, as we hope, what at first seemed to be a disadvantage will prove to be the means of a more energetic evangelistic movement.

FORT WAYNE ASSOCIATION—(COUNTIES OF ALLEN,
WHITLEY, KOSCIUSKO, WABASH AND
HUNTINGTON).

This Association was organized at Fort Wayne in 1868 with the Rev. A. S. Kingsbury, moderator, and the Rev. G. L. Stevens, clerk. It was formed from the Huntington and Elkhart River Associations. At the tenth anniversary there were fifteen churches and 1331 members, and the ordained ministers were the Revs. J. H. Winans, A. Latham, W. W. Robinson, D. W. Sanders, J. R. Stone, G. P. Osborn, R. P. Jones, J. B. Tuttle and O. V. Fritz. The largest church membership was at Fort Wayne, 250, and the next largest at Warsaw, 200. The total benevolences for the year (barring the amount paid for minutes) were \$589.41, the largest amount being given for State Sunday school work, \$249.22. The proceedings of the twenty-sixth anniversary mention eighteen churches and

2,196 members, Fort Wayne church having 988, and Warsaw 325. The total benevolence was \$400.42, the largest being for Home Missions—\$122.80. The Sunday school enrollment was 1,803, and the ordained ministers the Revs. A. J. Gage, S. A. Northrop, G. L. Conley, C. F. Dame, D. W. Sanders, W. A. Pavey, F. Moro and L. B. McKinley. The Annual for 1906 contains the following information: Churches, sixteen; members, 1,907, Fort Wayne church having 1,090 and Warsaw 182. The total benevolence for the year, \$1,122.78, leaving out what is classed under "other benevolences"; the largest gift was for Foreign missions (\$380.81), of which amount the women gave \$283.70. The moderator was the Rev. A. E. Clem and the clerk, Mrs. Clara Grand.

Among the laymen of the Association, Deacon John Kenower holds a first place. He has long been in the service; he has been a regular attendant at the meetings of his Association and of the Indiana Baptist Convention, and has always been deeply interested in higher education, being one of the leaders in planting a Baptist Academy in Huntington—his own city. He gave his children the advantages of a college training in Franklin college and has been a contributor to its funds. He has also stood firmly for the doctrines of his denomination, and has been at the front in Sunday school work, being the Superintendent of the school of his own church for twenty years. His home was always open to the Lord's servants.

The Fort Wayne church is clear and strong in its praise of its deacons, S. F. Bowser, A. Z. Polhamus

and W. Carter, for they stay at the front in all the work of the church, the Association and the denomination at large. This Association has been blessed with a strong ministry from the early days of the Revs. A. S. Kingsbury, G. L. Stevens, C. B. Kendall, W. N. Wyeth, C. A. Clark and J. C. Burkholder, on down to the times of the Revs. J. B. Tuttle, D. W. Sanders, J. N. Field, H. F. McDonald, Lee Fisher, S. A. Northrop, A. E. Clem, L. L. Henson, C. A. Lemon and J. F. Vichert. Among these, his brethren would assign the first place to the Rev. J. R. Stone, D. D., so long pastor at Fort Wayne. He was elected moderator at least eight different times; and he was never lacking in feeding his people with the "strong meat" of the gospel. He first came to Indiana as the representative of the American Baptist Publication Society in 1864, and became the pastor at Fort Wayne in 1869. He was born in Massachusetts in 1818, was baptized in 1833 and was ordained a Baptist minister in 1839. He had pastorates in Connecticut, New York, Pennsylvania and Rhode Island before entering upon the work for the Publication Society. He had the privilege and joy of seeing Fort Wayne church come up from comparative feebleness to a condition of strength and vigor.

The Rev. W. N. Weyth, D. D., who came west as a missionary of the American Baptist Home Mission Society, assigned to the Wabash Baptist church, very soon gave evidence of first class ability as a writer, and was engaged by the *Journal* and *Messenger*, and afterwards by the Board of Franklin college as Corres-

ponding Secretary. His crowning work was the authorship of eight volumes of Missionary Memorials. He died in Philadelphia in 18—. The Rev. G. P. Osborne, a good while pastor at Huntington, became Associate Editor of the *Journal and Messenger*, and also the author of an excellent work on Political Economy.

LOGANSPORT ASSOCIATION—(COUNTIES OF CASS, FULTON, MARSHALL, MIAMI AND WABASH).

This Association was formed in 1870 when the Weasaw Creek Association took the name Logansport. The session was held in Rochester, Fulton county, and at that time there were twenty-three churches and 1,720 members, Logansport having 257, Peru 164, and Yellow Creek 110. The Rev. Silas Tucker was moderator and the Rev. J. M. Maxwell, clerk. The Rev. F. D. Bland became a member of the Association being pastor of Peru church. Committees were appointed on State Missions, Temperance, Publication Society, Sunday schools, education and next anniversary; and from that time on much of the work of the body was done through these committees, each submitting a written report at the annual meeting. The Rev. L. D. Robinson was enrolled as the representative of Franklin College, and the following resolution was passed favorable to the institution:

“That we rejoice in the prosperity of each of our denominational schools in the state, and especially of our College at Franklin, and that we pledge it our sympathy, co-operation and support in securing to it students and a liberal endowment.”

At the fifth session, 1874, there were twenty-one churches and 1,508 members; the Rev. A. H. Stote was moderator and B. C. D. Read, clerk. The benevolence was \$76.67; the largest Sunday school enrollment was at Rochester, 100. At the session in 1880 the Rev. G. E. Leonard was chosen moderator and B. C. D. Read re-elected clerk. There was a noticeable improvement in the make-up of the minutes, both as to the accessibility and fullness of the data. Among the new pastors were the Revs. L. F. Compton, Peter Hummer, G. E. Leonard, H. L. Stetson, M. Smith, J. G. Tedford, B. R. Ward and P. J. Ward. Peru church had the largest membership, 240, and the next was Yellow Creek, 218. The annual benevolence was \$442.72, leaving out what is tabulated as "other benevolences" (which probably consisted, in the main, in expenses for meeting-house repairs). A full page table was given to Sunday schools in which it appears that the total enrollment in the churches of the Association was 1,590; of these Peru had 200, Sevestopol 175, Logansport 168 and Kewana 175. The number of conversions in these schools was fifty-nine and the missionary collections \$62.65. In 1884 there was formed the Woman's Missionary Society, with Mrs. M. P. Hall, of Logansport, president; the good work of this Society began to appear almost immediately, for in the statistics of that year the women are credited with \$191.59 for Home Missions and Foreign Missions, and this was quite well up to the amount given by all the churches (\$245.71) for the same ob-

jects. Among the new pastors in the Association were the Revs. J. B. Bair and B. F. Cavins.

This Association has had many laymen whose names it is a pleasure to recall; one of these is that of W. J. Williams, for many years a citizen of Rochester. He occasionally filled a pulpit, but he claimed that his business was teaching. He was a teacher and superintendent of schools in Rochester till he was called to take the chair of Pedagogy in Franklin College. Upon his resignation of this professorship he was elected superintendent of the Franklin City schools; and it is the testimony of the observant that no superintendent ever had a stronger influence over the pupils for good in the history of the Franklin schools. His power was not that of command, but rather that which comes from a consciousness on the part of the pupil that his superintendent was really and deeply interested in his welfare. From Franklin he was called to the superintendency of the city schools of Columbus, Nebraska. He had not been there very long till he sickened and died; the dust of both the professor and his wife reposes in the Greenlawn cemetery, Franklin, and their children have a rich heritage in the beautiful and useful lives of their father and mother. Professor Williams was an earnest and constant christian worker, not only meeting men face to face to talk with them about religious matters, but also by writing to those who were distant, and he had the satisfaction of knowing that many to whom he addressed letters were led into the service of Christ.

Another layman whose name is loved by Indiana

Baptists was Elbert H. Shirk of Peru. He was born in Franklin county, Indiana, in 1818; was reared on the farm, and when he had reached young manhood he attended Miami University, Oxford, Ohio, that being very near his home. He taught a few terms of school, but as the commercial instinct was strong he sought a field for the exercise of his business talents. He came to Peru in 1844 and engaged in mercantile life and was successful. In 1845 he and Miss Mary Wright were married, and their home soon became a center of social and religious influence. His business grew beyond the store; he was diligent in studying the markets and in seeing opportunities for safe and profitable investments. It is said of him that at one time when he was in New York, laying in a supply of goods, he discovered in the hands of some brokers a large lot of depreciated land warrants; he knew that they were for lands in the west where population and wealth were rapidly increasing, and that to buy them would be financially wise; he gradually exchanged these warrants to men who were anxious to go west, for their lands nearer home; in this way he added largely to his fortune. He also anticipated the rapid growth of Chicago and the investments in real estate which he made there yielded large returns. He opened a private bank in Peru, and this had uniform prosperity for his fellow citizens had unbounded confidence in his business wisdom and integrity. In time this became the First National Bank of Peru and one of the strongest institutions of the kind in Northern Indiana. He was not completely absorbed in busi-

ness; he took a deep interest in young men who were looking forward to a business life. Many a man would gladly express his gratitude to Mr. Shirk for the training and the inspiration received. He was an earnest christian man, and a Baptist, and as soon as the way opened for the organization of a Baptist church in Peru he and his family were ready to give their full support to the enterprise. He was glad to pay half the cost of the first meeting-house, and doubtless his family gave as large a proportion of the cost of the present elegant edifice. His benevolence was not ostentatious, yet he was a constant giver. He early became interested in the building up of Franklin College, and representatives of that institution were not turned away when they sought an interview; his gifts grew larger as he knew more of the college and its work. His son Milton when he came into manhood manifested the same tendency to business life that had characterized his father; in fact, he gave himself up to business at so early an age, and with such absorption that, while yet in the prime of his years, he became infirm in health. And like the father, he too was deeply interested in religious matters and was an earnest and active member of the Baptist church in Peru, and gave freely for its support; but his benefactions were not confined to his church; he made several gifts to Franklin College and, as well, to other objects that are fostered by the denomination to which he belongs. He sought rest in travel, but with all his aid from that source, and the physicians' care, he could not resist the encroachments of disease; he died in middle

life. His spirit and purpose were fully shared by his wife, who takes delight in extending encouragement to worthy causes. The daughter, Mrs. Alice S. Edwards, also shares in large measure her father's prudence, christian devotion and liberality; she has contributed more than once to Franklin College when its needs have been presented. One of the sons of Mr. and Mrs. Milton Shirk is a member of the Board of Directors of the college, as was the father and grandfather. Mrs. E. H. Shirk, the mother, died in 1894—the father in 1886. The family has been liberal in its benefactions to the college, having given, up to this time, not less than \$30,000; and this liberality has been recognized by the Board by placing a bronze tablet in the entrance hall of the new Library building.

In any list of the leading ministers of the Association the name of the Rev. Silas Tucker, D. D., would easily come first; he was one of the "five Tucker brothers," and was born (probably in New York) in 1813. He was baptized by his brother Levi in Philadelphia in 1833 and was licensed to preach the year following. After studying with his brother for a while he entered Hamilton Literary and Theological Seminary; he continued his studies till 1857, when he was called to the pastorate of a church in Ohio City (now a part of Cleveland). He was pastor, in turn, of two churches in Indiana—LaPorte and Logansport—and afterwards pastor at Racine, Wisconsin, and Naperville, Galesburg and Aurora, Illinois. He died while pastor at Aurora, in 1872. During the pastorate at Logansport (1860-1871) the church membership grew

from 99 to 243. He was nine times chosen moderator of the Association.

The Rev. F. D. Bland, D. D., pastor of the Peru church, will be mentioned in connection with the Indiana Baptist Convention.

The Rev. G. E. Leonard, D. D., was at Peru in the earlier history of the Baptist church there, coming to that work in 1870 and continuing till 1880, when he was solicited to become corresponding secretary of the Ohio Baptist Convention. He was not only a live pastor; he wielded a large influence in the general denominational work of the State. He had exceptional ability as a manager of railroad excursions to the various meetings in which the Baptists were interested.

The Rev. H. L. Stetson, D. D., was pastor of the Logansport church from 1878 to 1887, when he was called to Des Moines, Iowa, first as pastor of the First church and then as president of Des Moines college. He now occupies the chair of Psychology and Pedagogy in Kalamazoo college, Michigan. He delights in learning and is especially fond of metaphysical subjects

The Rev. B. F. Cavins, D. D., was pastor at Peru from 1882 to 1896. He was one of the very effective preachers of the Association.

The Rev. W. H. H. Marsh was pastor at Logansport from 1890 to 1894, and while in that pastorate he published a very valuable work on the New Testament Church. It is an important contribution to Baptist church polity.

The Babcocks—father and sons—are as much a part

of Logansport Association as any ministers who have been connected with it. The father, the Rev. James Babcock, was the son of Andrew Babcock, who came from England before the Revolutionary war, and had some part in aiding the cause of the colonies. The son was born in Pennsylvania in 1795; his family came west by several different stages, first to Maryland, next to Pennsylvania, then to Ohio near Cincinnati, then to Dearborn county, Indiana, and at last to Fulton county, same State. He wrote an autobiography in his later years and from this it seems that he had two long struggles, first in forsaking the world and accepting the salvation and the service of Jesus Christ, the second being still more prolonged—his consenting to enter upon the work of the christian ministry. As with Peter, it took visions and dreams to convince him that the Lord really wanted him, or could use him in that holy office. His first ministerial experience was in Dearborn county, where he had the encouragement and instruction of such godly men as the Rev. P. T. Palmer, the Rev. Thomas Curtis, the Rev. J. L. Holman and the Rev. Ezra Ferris. Before he left the county he had preached for most of the churches in that part of the State. He went as a delegate to the Western Conference held in Cincinnati in 1834 and was called on for a statement of the religious condition and needs of the Mississippi Valley. While in Dearborn county he became interested in the study of medicine, and availing himself of all the opportunities possible, he became proficient enough to begin the practice of medicine. The money earned in this prac-

tice helped in the support of the family, and it was needed, for the churches were not paying enough to support him if he had been living alone; indeed, there was a widespread prejudice against paying ministers for their service; had not the scriptures taught that they were to depend on the Lord not only to fill their mouths, but also their cribs and their larders? In 1821 while he was clerk of the church a brother, Demas Moss, asked for a letter of commendation to the Board of Foreign Missions for the purpose of the civilization and the furtherance of the gospel among the western Indians. The recommendation was freely given, but for some reason he did not go; on the other hand, he was called into the ministry and became very helpful to the churches. (Was he not the father of the Rev. L. Moss, D. D., who became one of the leading Baptist ministers of this country?) Early in the forties Elder Babcock had the conviction that he would better go farther west, where he could buy a larger tract of land, and give something more to his children than he had been able hitherto to give. He and a son went first to Iowa; they were also solicited to go to Missouri; but they were not thoroughly pleased, and so after their return they decided to go to the northwest part of Indiana. They settled in Fulton county and became very efficient in advancing the Baptist cause there. In 1849 the Rev. James Babcock had become so well and so favorably known as a natural leader that he was asked to accept the probate judgeship of the county. He served the full term to which he was elected, and with general if not universal

satisfaction. His election was the more a compliment for the fact that a majority of the voters of the county were not of his political faith. In his diary of the time is found a statement of fervent thanks to God that he has been able without fear or favor to reach right decisions in all cases that came before him. In the preface of his autobiography is to be found the expression of his maturest views as to the ministry of those early times; it is all worth quotation:

“As the editor of a western periodical says the only library possessed by some Baptist ministers was the Bible, a hymn-book and a religious newspaper. Indeed, it may be regarded a matter of thankfulness that in planting the cause of Bible truth in the great West, the men on whom it devolved were shut up to the Bible almost entirely, . . . because it exhibits the power of the scriptures to hold together a widely scattered people in the same faith and order; and how by simply appealing ‘to the law and to the testimony’ of the great Head of the church these simple-minded God-fearing men were able to carry the interest committed to their care through the formative state of society and planted it firmly as an element of power in this broad land of wealth, already teeming with its millions of population, and destined in the march of time to exert almost untold influence upon the religious and political interests of the world. The importance of the pioneer fathers to the cause of truth is seen in the power they exerted on other denominations. While it is true that the Baptists have not undertaken to annihilate the denominations, it must be admitted that

they have to a very great extent infused very much of what may be called the peculiarly Baptist sentiment into other organizations. This is especially true of the three points—immersion for baptism, believers the only proper subjects for baptism, and a congregational form of church government.”

He died in 1861 full of years and usefulness, and mature in all the christian graces. Of his sons who were Baptist ministers in the same Association the most eminent was Andrew E. Babcock, who was ordained in 1853, and was called to rest in 1888. He was used of God in the conversion of more than a thousand persons; he planted the first Sunday school in Fulton county, and bought a library for it from his own purse; he also assisted in planting many of the churches of Logansport Association, and it is believed that in traveling over the country during the thirty-five years of his ministry (most of this travel was on horse-back) he covered not less than fifty thousand miles. The names of the other Babcocks who were ministers were James R. and C. P. J., of whom no extended account is furnished in the minutes or otherwise.

ORLEANS ASSOCIATION—COUNTIES OF WASHINGTON,
LAWRENCE AND ORANGE).

This Association was formed in Orleans in 1874—the first anniversary being held with Freedom church 1875. The Rev. A. J. Essex was the first moderator and the Rev. J. K. Howard the first clerk. The Association began with clear-cut and positive convictions

as to the fundamental doctrines of christianity, the distinctive principles of Baptists and the practical duties of the christian life. Twelve churches were enrolled in the organization with a total membership of 1,145, the largest number being at Beaver Creek, 163, and the next at Mitchell, 146. The ordained ministers were the Revs. A. J. Essex, J. K. Howard, W. Sanders, R. M. Parks, D. Manly, R. B. Bird, J. W. Thomas and J. H. Dark. The minutes for each year contain a table of "moneys for religious purposes." The benevolence proper for the first year was \$197.50, leaving out that very uncertain term "other objects." Of this amount \$107.30 was given in a public collection. Strong resolutions were passed favoring missions, temperance and education. At the fifth anniversary the Rev. W. Sanders was made moderator and J. C. Woner clerk; there were fourteen churches and 1,145 members. The circular letter, presented by J. W. Burton, discussed the duty of Sabbath observance, and here follows a quotation: "There are yet other ways in which we may violate the Sabbath, but only a few of which I will mention, such as attending Sunday picnics or going on excursions for pleasure, or attending to secular business. These things ought not so to be." The contribution for State missions was \$100.00, and for Foreign missions \$101.05. The membership at Mitchell was 190 and that at Lost River 142. In the history of Spice Valley church, which is given in the minutes of 1881, are some noteworthy items:

"She went into the White River Association in 1822

and remained till 1838, when the split on account of missions and two-seed-ism occurred among the churches; then she went into the Bloomington Association. She left that and went into the formation of the Bedford Association in 1843, and remained till she went into the Orleans Association in 1875."

"February, 183—, decided that the Campbellites, Unitarians, Arians and Universalists shall not preach in our house."

"In May, 1840, Mr. Palmer, a New Light preacher, tried to join our church and was rejected on account of his false doctrine."

"In April, 1842, the church decided to attend to feet washing at the May meeting."

The tenth anniversary was held with the Paoli church, the Rev. W. Sanders was moderator and the Rev. J. K. Howard, clerk. Of the fourteen churches of the Association but one (Mitchell) had a settled pastor; of the others, four had preaching each alternate Sunday, and the rest had services but once in each month. The membership of the Association was 1,258; of these Mitchell had 249 and Lost River 157. The annual contribution for missions and education was \$531.63; of this amount Mitchell gave \$258.00, Livonia \$144.75, and Lost River \$82.03.

The fifteenth anniversary was held at Mitchell, the Rev. W. Sanders was moderator and the Rev. J. K. Howard, clerk; the number of churches was thirteen, the membership 1,347; Mitchell had 288, Liberty 230, and Huron 200. The total benevolence was \$398.64, and of this amount Mitchell gave \$237.94; Sunday

school enrollment 804, and baptisms from the schools forty-eight.

The twentieth session was held with Spice Valley church and the moderator and clerk of the fifteenth session changed places. The membership had increased to 1,514, and the Sunday school enrollment to 1,193. Contributions for benevolence had not increased. The session of 1900 was held with Mount Pleasant church; there were twelve churches and 1,534 members; the Sunday school enrollment was 1,017, and the number of baptisms from the schools was fifty-one. The total benevolence was \$288.40, and of this amount the women gave \$33.10. The Indiana Baptist Annual for 1906 contains the following data: Churches, twelve; members, 1,691, of these Liberty church has 314; the Rev. W. Sanders was moderator and Wesley Elgin, clerk; total benevolence \$406.38, of which the women's societies gave \$75.54.

Orleans Association has always been in close touch with Franklin College; the catalogues have always contained the names of students from that body: the Burtons, the Howards, the Wrights, the Carters, the Sanderses, the Davises, the Edwardses and the Elgins. And a considerable number of the pastors of the Association were students at the college: the Revs. A. J. Essex, J. K. Howard, Simpson Burton, W. Sanders, C. M. Carter, S. P. Smith, C. F. Dame, J. B. Thomas, C. J. Bunnell, L. D. Webb, J. L. Matthews, E. R. Clevenger and C. L. Merriman.

While it has been said that the Association has been fairly liberal in its benevolence, no layman has,

as yet, made a large gift to philanthropy, missions or education. One of its choicest young women has gone to the Foreign mission field, and has already made a most excellent record as an intelligent and faithful missionary. She, Miss Bertha E. Davis, took the full course in Franklin College, graduating in 1896, and soon after graduation was accepted by the Union and appointed to Tharrawaddy station, Burma; she was afterwards sent to Mandalay. Mr. Kelly in his report for 1906 says of Miss Davis: "I wish to acknowledge the important help given in the High school by Miss Davis; . . . she took special supervision of the lower classes and the success of the primary department has followed."

Of the ministers of the Association none has been more efficient than the Rev. J. K. Howard; while the Rev. S. Burton and the Rev. A. J. Essex may have been earlier on the ground, they did not remain very long, but the Rev. Mr. Howard was a worker in and for the Association for more than thirty years. He was born in Boone county, Indiana, in 1839. Having lost both of his parents when he was a mere child, he was reared by an uncle—a Baptist. He was converted in a Methodist meeting and joined the Wolf Creek Baptist church in 1858. He came to Franklin College as a student in 1859 and remained till 1863, when, on account of the suspension of the college, he went to the University of Rochester, New York. Here he was graduated with the degree of A. B. in June, 1864. From his graduation till 1868 he was associated with the Rev. S. Burton in conducting the Mitchell semi-

nary. Upon leaving the seminary work he moved to a farm near Livonia; while here the convictions that he had long felt as to the duty of giving himself to the work of the ministry became stronger; and as his brethren were of the opinion that the ministry was his proper work, he was licensed in 1874 and ordained in 1875, and for thirty years served as a pastor in the Association, mainly at Livonia, but also at other churches as Orleans, Mount Pleasant, Lost River, Campbellsburg and Mill Creek. He was not only a good preacher but also a wise and faithful pastor and friend; and so he came to have a breadth and depth of influence in that part of Indiana second to that of no other man. He has always stood for progress in missions and education, and has given his own children the advantages of a college education. He has also stood firm for the distinctive doctrines of the Baptists, and in such a spirit that those who differed from him still respected him most highly—he didn't "throw stones." In 1904 he moved to Indianapolis, and while he is no longer a pastor he is in constant demand for supplies and general denominational work.

INDIANA FREE BAPTIST ASSOCIATION.

This Association was formed in 1887. It is composed of five Quarterly Meetings, twenty-five churches, 1,790 members. Its churches are mostly in northern Indiana. The Association has fourteen ordained ministers. It favors and supports the various helps, in the way of Sunday schools, young people's societies, ministers' and laymen's conferences, and Mission socie-

ties. It also founded and supports a school at Ridgeville. The benevolence for the year ending June, 1907, was as follows: State work, \$389.82; Foreign missions, \$688.42; Home missions, \$16.50; Woman's missions, \$66.50. There were fifty-eight additions to the churches by baptism during the year. The twentieth session was held with the Free Baptist church in Topeka, Indiana, beginning August 29, 1907; the ministers' and laymen's conference was held two days before in the same place.

The names and addresses of the ministers of the Association, so far as could be ascertained from the program of their annual meeting, are as follows: the Revs. R. B. Wood, Wolf Lake; J. E. Steel, Topeka; W. R. Chamberlain, La Grange; F. J. Tucker, Milhousen; B. Ferguson, Rensselaer; T. J. Mawhorter, Wawaka; I. S. Jones, Rome City; W. F. Buckner, Princeton; J. W. Rendell, Wawaka; G. A. Jackson, Wawaka; and J. E. Carson, Brookston.

The Rev. E. E. Cartwright was president of the Association and P. A. Ashley, president of the Young People's Society.

(These data were gathered and kindly forwarded by the Rev. Charles Herring, Lima, Indiana.)

CENTRAL ASSOCIATION—(COUNTIES OF MARION,
JOHNSON AND BOONE).

This Association was organized in 1888, in consequence of a division in the Indianapolis Association. The division was between such churches as supported a certain pastor in the Association who was remarried

without scriptural grounds for divorce from his former wife, and the churches that opposed him. The churches that went into the new organization were Franklin, Greenwood, Lebanon, Southport, and the following Indianapolis churches: First, College Avenue, South Street, Garden and German. The total membership was 2,202; there had been 143 accessions during the year by baptism; and the pastors at the time were the Revs. A. Ogle, J. W. Porter, C. H. Hall, Reuben Jeffery, R. E. Neighbor, W. L. Riley, A. Peterson, T. J. Connor, J. F. Beaman, W. DePoy, and G. H. Elgin. The Rev. A. Ogle was elected moderator and U. M. Chaille, clerk. The fifth anniversary was held with the University Place church, Indianapolis; there were fifteen churches, 2,694 members and a total of \$3,511.11 for benevolence, of which amount the women gave \$1,068.81. Pastors not hitherto named were the Revs. A. B. Charpie, E. S. Gardiner, T. J. Keith, C. L. Doyle, W. F. Taylor, J. F. Williams, A. B. Whitney, G. W. Terry, C. H. McDowell, J. A. Knowlton and W. E. Spear. The tenth session was held with the Southport church; there were seventeen churches and 4,005 members; the number of baptisms for the year was 213, the largest number being in the First church, fifty-four; the contributions for benevolence were \$2,945.29, and of this the women gave \$208.61. The fifteenth session was with the College Avenue church; the Rev. A. D. Berry was moderator and the Rev. O. A. Cook, clerk; there were nineteen churches, three missions and 4,487 members. The total benevolence was \$5,023.23. The

B. Y. P. U. societies reported a membership of 680 Seniors and 304 Juniors. The statistics for 1906 are as follows: twenty-two churches, 5,167 members, B. Y. P. U. enrollment 996, and total contributions for benevolence \$8,513.53. The enrollment of members of some of the larger churches was as follows: Indianapolis First, 950; South Street, 598; Franklin, 514; Lebanon, 511; College Avenue, 399, and River Avenue, 348. The pastors at that time were the Revs. T. C. Smith, P. L. Powell, C. H. Hall, F. E. Taylor, R. D. Licklider, A. E. Bolster, H. N. Quisenberry, C. W. Swift, J. R. Henry, W. H. Harris, J. M. Kendall, H. Sellhorn, J. M. Lloyd, L. D. Bass, L. O. Stiening, E. T. Smith, F. G. Kenny, E. S. Riley, R. H. Kent and J. K. Howard (supply).

The tables show that in nineteen years the Association had grown from twelve churches to twenty-three, from 2,202 members to 5,167, and from \$1,447.84 for benevolence to \$5,669.77

Central Association is rich in men and women of piety and good works; among the laymen who have already done much for the advancement of the kingdom of God are Deacons J. M. Sutton and G. C. Webster of the First church, Indianapolis. They did not have large amounts of money to give, but their earnest, godly lives and their rich and faithful instruction in the Sunday school will never be forgotten. Among the business men of the church none was more liberal with his means than Deacon A. A. Barnes—whether the giving was for a new church edifice, a reconstructed college building or an industrial

school for orphans of Baptist parentage. And what he has done is but the "first fruits" of what he yet intends to do. D. M. Parry, also of the First church, is a liberal giver as well as prosperous manufacturer. J. T. Polk, a manufacturer of Greenwood, enjoys giving money for good objects as well as he does the accumulation; he has no thought of "living unto himself," and is particularly interested in the welfare of working men. Grafton Johnson of Greenwood, though yet a young man, has shown unusual power as a manager of business, and his disposition to give has ample evidence in what he has already done for his Alma Mater, Franklin College, as well as other worthy causes. He recognizes that all who love our Lord are only stewards of what He has entrusted to us.

Deacon Joshua VanDeman of the South Street church was one of God's noblemen, large of heart and true to his mission as a christian man. While he was not blessed with large means, he was yet a comparatively liberal giver to missions and education; and in his last illness expressed the wish that \$16,000 from his estate might be added to what he had already given to the Missionary Union.

Among the ministers who have belonged to the Association, and who were trusted and loved, might be mentioned the Rev. J. F. Beaman, for eight years pastor of the Lebanon church. He was an industrious and successful soul winner. After a long session of impaired health he was called to his heavenly home in 1903.

The Rev. O. T. Conger, D. D., was born in Indiana,

but found his mission in serving churches in Illinois, Iowa and Nebraska, as well as Indiana. He was for several years Corresponding Secretary of the Indiana Baptist Convention; he died in 1903.

In the minutes of 1890 is found an obituary report respecting another minister who was loved not only by his brethren of the Association but also by the Baptists of the whole State. He was the Rev. G. H. Elgin, D. D., and this is the tribute found in that report:

"It was fitting that we pause to give more than a passing notice to our dear brother Elgin, who was taken from us in the midst of his years and of his labors. Brother Elgin was so large and full and round and complete a man that he grew upon us insensibly, and we presume that few of us realized how much he was to us till after he was taken from us. How much his presence has been missed in this gathering—and we presume in all the Associations of the State! He had already reached a high position of honor and influence in the denomination in his own State and was one of the rising young men of the nation. He had genuine sympathy and a large measure of christian courtesy in all his intercourse with his fellow men. . . . He was a clear and strong and forcible speaker and writer. He was a born leader in the realm of thought and action. But more than all this he was deeply religious; he was a man of fervent piety. . . ."

The Rev. T. J. Connor was born in 1821, was for some years pastor of the River Avenue church, Indian-

apolis, and endeared himself to his brethren by his gentleness and the maturity of all the christian graces; he was a wise leader in church development. He moved to Greensburg, and after several years of ministerial service there died in 1898.

Miss Mary Thompson of the Franklin church; going in 1876 she spent several years in missionary work in Swatow, China, but finally in 1885 declining health obliged her to come home. But she was not at rest; when her strength began to return she asked to be appointed as a missionary of the American Baptist Home Mission Society, with work in the west. For a time her work was on the west coast for the Chinese; afterwards she went among the Indians as a missionary. She is not able for that kind of service now, but still she is not idle; she goes over the State sometimes for the Women's Home Mission Society and sometimes for the Foreign Society.

The Rev. Wallace St. John, after serving the Franklin church as pastor for several years, felt impressed with the duty of going to the Foreign mission field. Accordingly upon his application he was appointed to Burma, and he and his family sailed for their new home. The work assigned him was that of teaching in Rangoon College. They had not been there a great while till Mrs. St. John sickened and died; the husband still remains at his post.

And what shall we say more? Many of those once pastors in the Association have been called to other, and in some cases larger, fields. The Rev. C. E. W. Dobbs, D. D., the exact scholar and effective preacher,

has gone back to his native south; the Rev. W. C. Taylor, D. D., the genial friend, earnest pastor and able preacher, has also returned to the south; the Rev. D. J. Ellison, D. D., who soon became known as the mighty preacher and evangelical pastor, followed the two last named to the south land; and the Rev. T. J. Villers, D. D., probably the best loved of any minister who ever came into the State, on account of his genial sympathy with men, his absolute adherence to the old gospel and his quiet and easy leadership of his brethren in the work of the denomination in the State, was at length called to the Peddy Memorial church, Newark, New Jersey, and accepted the call. But sorrow soon came to his home; his wife, the genial companion and friend, for weeks foresaw that her Lord would take her; and when the summons came she was fully ready, for she had made all preparation, even as to minute detail, and died as if she had fallen asleep.

The Rev. E. S. Gardiner resigned the pastorate at Franklin to accept a chair in the college; this he filled with signal ability, and after several years resigned and went to California to accept a chair of the Baptist College of that State. He had mastered a very wide field of literature, and was considered one of the best informed men in the west.

MORGANTOWN ASSOCIATION—(COUNTIES OF MORGAN AND JOHNSON).

This Association was organized in 1892 in Morgantown; five churches went into the organization—Amity, Beech Grove, First Mount Pleasant, Morgan-

town and Mount Zion (Trafalgar). The total membership was 507, the Sunday school enrollment 419, and the total benevolence for the year \$478.26. The fifth anniversary was held with the Beech Grove church, J. T. Burton was elected moderator and P. S. Hamilton, clerk. There were five churches, 524 members, a Sunday school enrollment of 364 and a total for benevolence of \$103.05. The names of well-known ministers who have been pastors in the Association are the Revs. T. A. Childs, J. C. Rhodes, G. R. Hume, J. W. Ragsdale, J. A. Pettit, T. A. Aspy, E. M. Ryan and W. E. Morris.

At the session in 1899 the name of the body was changed to the Johnson County Association, and the remainder of the history will be found under that title.

JOHNSON COUNTY ASSOCIATION—(COUNTIES OF JOHNSON AND MORGAN).

The Association was formed from the Morgantown Association in 1899 and consists of the same churches that formed that body. The statistics of the Association as found in the Indiana Baptist Annual for 1906 are as follows: Churches, six; members, 591; benevolences, \$228.38; pastors, the Revs. W. E. Morris, I. C. Overman, C. H. Wade and Raleigh Smith. The Rev. W. E. Morris was moderator and J. T. Burton, clerk.



DIVISION IV—INDIANA BAPTIST CONVENTION.

THE GENERAL ASSOCIATION—(INDIANA BAPTIST CONVENTION).

1, ORGANIZATION; 2, MISSIONS; 3, EDUCATION.

The Association was organized in April, 1833, at a church called Brandywine, in Shelby county. Many churches and a considerable number of Associations had already been formed; and just as a number of Baptists in a community would naturally unite to form a church, so a number of Associations would at length unite to form a General Association to carry forward the general operations of the organization in a more effective and satisfactory a way than could be done without this more general body.

At the time the General Association was formed there were twenty-one Baptist Associations in the State with a combined membership of 11,334. Of these twenty-one the following still exist and are well known for their efficiency: Flat Rock, Laughery, Union, Coffee Creek and Madison. Others sympathized with anti-missionism and have become extinct or have joined in forming new Associations, with different geographical boundaries. The Rev. T. R. Cressey, Corresponding Secretary of the General Association, is authority for the statement that the brethren who came together when the Association was

formed came through a misunderstanding; that the real purpose of the call was to settle some difficulties that existed between the Flat Rock and Indianapolis Associations. There is good ground, however, for the conviction that a larger purpose drew the delegates together, for they came from many different parts of the State—from the counties of Shelby, Marion, Johnson, Washington, Dearborn, Ripley, Fayette, Madison, Carroll, Clark, Owen, Hancock, Wayne and Bartholomew. Several brethren were present also from Ohio; and it would seem that those who came together at this meeting knew in advance the purpose of the call, for on the first day, probably at the first session, there was a committee appointed to formulate and present a constitution.

This constitution as presented, amended and adopted is worthy of study in that it so well sets forth the purpose and method of the Association:

“The object of this Association shall be to unite the Baptists of Indiana in some uniform plan for promoting the prosperity of the Redeemer’s kingdom, within the bounds of the State, by a more general spread of the gospel.”

Let it be noted that the main but not the only purpose was to care for the interests of the State; the “general spread of the gospel” would assume also that an active interest is to be manifest far beyond mere State lines. The constituency of the Convention was well planned; all parts of the commonwealth were to be represented and the delegates were to be chosen by those whose will they were to express.

The usual officers for such an organization were provided for, and the general business that might be necessary in the interim of meetings was committed to a board chosen from all parts of the state, said board to make a full statement of its doings at the next annual session of the Association. Great care was exercised also that all moneys should be accounted for, and expended only upon the order of the proper officers. The same care was exercised in providing that all delegates and officers should be in good standing in some Baptist church in the state, and of course as it was a Baptist organization the clear statement was made that "This Association shall never attempt to exercise any authority over any church or particular Association."

The following extracts from the circular letter still further indicate the spirit and hopes of those who entered into the organization:

"Beloved brethren, we have commenced a plan for uniting the energies of the Baptists of Indiana in support of the gospel of Christ. . . . The system we have adopted is neither new nor uncommon, . . . almost every state in the Union has long tested the efficiency of such a system. . . . We consider that the solemn obligation to preach the gospel to every creature, stands in all the imposing force with which it first saluted the ears and hearts of the disciples."

The general officers chosen for the first year were the Rev. J. L. Holman, moderator; the Rev. Ezra Fisher, corresponding secretary; the Rev. Byrem Lawrence, recording secretary, and Henry Bradley,

esquire, treasurer. The second session was held in October, 1833, and there is evidence that much good had already been done or put under way. \$135.35 had been collected for the purposes of the Association in the short interval between the last of April and the first of October. The general spirit of progress and sympathy with the missionary movement is shown in a resolution passed at the third session.

"Whereas, It was resolved by the last General Convention of Western Baptists held at Cincinnati on the 7th of November, 1834, that it be recommended to the Baptists of the Mississippi valley to furnish the Baptist Board of Foreign Missions the means requisite to sustain a Baptist mission in the great empire of China, therefore,

"Resolved, That this General Association cordially respond to such recommendation and earnestly recommend the subject to the consideration and liberal support of the Baptists of the state; and that the members of this meeting pledge their influence and as far as practicable their exertions in behalf of the contemplated Baptist mission in China from the Mississippi valley."

The treasurer's report showed that \$238.96 had been collected for the purposes of the Association during the year. The Circular letter spoke of the great encouragement that has resulted from the meeting together of so many who are interested in the Baptist cause in Indiana.

The Proceedings of the fourth anniversary indicated that the American Baptist Home Mission

Society had already turned a portion of its attention to this State—had already begun to send and support missionaries. The resolution passed was as follows:

“Whereas, the A. B. H. M. S. has from its first organization turned a portion of its attention to this State and is now sustaining wholly or in part, eight missionaries among us; therefore,

“Resolved, That this Association entertain a grateful sense of obligation to the said A. B. H. M. S. for their benevolent efforts in behalf of Indiana, and while we cordially give the right hand of fellowship, as a token of our confidence and pledge of our faithfulness, we most affectionately invite the continued co-operation of our brethren till the highest object of our missionary associations shall have been attained.”

For many years there was essential co-operation between the General Association and the A. B. H. M. S., in the designation and support of missionaries, some of the missionaries being supported by the General Association alone, and others in part only, the rest of the support coming from the Home Mission Society. The records of the latter show that it continued its financial support in constantly decreasing amounts till 1880; but at the annual session in 1851 the matter of the further relations between the General Association and the A. B. H. M. S. was discussed, and the following recommendations were adopted:

“Let the great principles of our organization, and our general plans of operation in the General Asso-

ciation remain as they are. Let our board recommend as they did last year, certain brethren to the A. B. H. M. S. for their appointment, as they shall see proper, with a pledge that we will donate to their board a certain amount towards their support, etc. Let it be definitely understood that these brethren are missionaries of the Home Mission Society, and entirely disconnected with us except that we nominate them. . . . A committee of the General Association was to make semi-annual reports to the Home Mission Society giving statements as to places of particular need and such facts as the society would be interested in, it being understood that the General Association is to appoint and support its own missionaries as hitherto."

The funds of the Association were constantly increasing, and a constantly larger force of missionaries was at work in the State. It has already been said that the contributions of the first full year were \$238.96; in 1845 they were \$412.01; in 1850 \$1,100.-25; and in 1854 \$2,728.30. A master spirit appeared in the General Association in 1846 when the Rev. T. R. Cressey was elected corresponding secretary; before many months had passed every department of the Association felt the quickening of his leadership. He believed in undertaking great things and expecting great things; his reports were full and hopeful, and he it was who organized the Village Fund and Common Fund. The givers multiplied many fold and the number of missionaries in the employ of the General Association considerably in-

creased. In 1848 there were twenty-six missionaries and in 1849 there were forty-eight. Secretary Cressey resigned in 1851 and although the interests of the Association lacked his enthusiasm and inspiration, there were no backward steps. The Proceedings for 1858 show that \$1,325.65 was given for Association purposes, and this did not include a considerable sum raised and expended for what was called Domestic Missions—that is missions in the bounds of each District Association. In 1860 the treasurer of the General Association reported \$2,464.23 as the total of collections for general purposes; and \$550.80 was reported as having been raised and expended for Domestic missions in the Coffee Creek, Elkhart River, Bethel, Friendship, Northern and White Lick Associations. Thirteen mission stations were under the care of the General Association, and also the school for Indians in connection with the Miami mission.

But the dark clouds of civil war were already visible on the horizon, and that fact had the effect to paralyze all religious effort. In some quarters there were alienations and recriminations among the brethren, but in general the Baptists of the State were true to the Union—and those in the southern part no less than those in the northern. It was not, however, till 1867 that the General Association began to manifest its old-time vigor. In that year the contributions by churches and individuals directly was \$3,580.59; and the additional amount paid to the A. B. H. M. Society and turned back into the Association treasury was \$305.55, making a total for the year of \$3,886.14.

Fifteen missionaries were employed, and their fields were in many parts of the state. In 1871 the receipts were \$2,013.02, and the number of missionaries six. In 1875 the receipts were \$4,032.89, and the number of missionaries eighteen. The stations at which missionary work was carried on were Kendallville, Spencer, Newark, Worthington, Brownstown, Anderson, Attica, Monticello, Westville, Indianapolis, (German) Freedom Association, Elkhart, Northeastern Association, Perry County Association, Evansville, (German) Salamonie River Association, Vincennes (Negro Baptists) and Kokomo. In 1880 the receipts were \$5,256.93 and the number of missionaries fourteen and \$574.55 was turned over to Judson, Laughery and Indiana Associations for their local work; and \$1,595.55 was permanent fund—the gift of Mrs. Maria A. Taylor of the Columbus church. The receipts for 1885 were \$3,316.13, and the number of missionaries twelve; for 1890 the receipts were \$3,901.41 and the number of missionaries thirteen.

At the session at La Fayette in 1894 upon motion and second the following resolution was passed:

“That a committee of five be appointed by the president on revision of the constitution and by-laws of this Convention. This committee shall meet in Indianapolis at the time of the next regular meeting of the board; that they be instructed to carefully prepare a constitution and by-laws for this Convention and have the same printed in the Indiana Baptist. Members of the Convention will be requested to send criticisms and suggestions to the members of the com-

mittee on the constitution and by-laws submitted. The suggestions shall be considered by the members of the committee, and if after correspondence, radical changes in the proposed constitution and by-laws be found necessary, a second meeting may be held and a second suggested constitution and by-laws be again submitted and opened for criticisms. The final meeting of the committee shall be at the time and place of the next Convention, when they shall recommend to the Convention a constitution and by-laws for the government of this Convention."

The need of some changes in the constitution and by-laws was apparent in the fact especially that there was a lack of complete unity in the organization as a whole. There were various organizations with their appropriate officers, each awaiting its turn to transact business and each responsible to itself only for the business transacted. Accordingly at the next session (1895) at Terre Haute, after prolonged discussion, in which the Rev. C. M. Carter, D. D., the chairman of the committee, necessarily had a prominent part, the new constitution and by-laws were adopted. The principal changes in the constitution (or Articles of Association) were the change of the name to The Indiana Baptist Convention, and a description of the seal of the corporation; the changes in the by-laws consisted mainly in a statement of the double purpose of the Convention, viz: 1st:

"The primary purpose shall be to unite the denomination in some plan for promoting the Redeemer's kingdom in the State; and second: The secondary pur-

pose shall be to encourage missionary and kindred denominational organizations over which the Convention has no direct control."

The constituency, as heretofore was to consist of the incorporators, pastors of Baptist churches in the State, delegates from Baptist churches in a given ratio, delegates from Baptist Sunday schools, delegates from Baptist Young People's Societies and life-members upon payment of a given sum (including those who are already life-members).

Considerable change was made in the matter of governing boards and committees.

"The primary purpose of the Convention shall be managed by the following named boards: State Mission Board, State Education Board, Baptist Young People's Union Board and State Sunday School Board. The secondary purpose of the Convention shall be under the control and management of committees designated as Managing Committee for Home Missions, Managing Committee for Foreign Missions, Managing Committee for Publication Society, Managing Committee for Aged Ministers Home, Managing Committee for Women's Home Missions, and Managing Committee for Women's Foreign Missions."

The general officers of the Convention were to be a president, three vice-presidents, designated as first, second and third, and a secretary and treasurer. The first vice-president of the Convention is president of the Education Board, the second vice-president is president of the Baptist Young People's Board, and

the third vice-president is president of the Sunday school Board. The presidents of the various boards of the Convention and the secretary constitute the executive committee of the Convention. This executive committee and the pastor of the church with which the annual Convention is held shall constitute the committee to prepare a program and order of business for such annual meeting. General officers are elected by ballot; the president of the Convention nominates the members of the various secondary boards and committees. The new constitution and by-laws have been in operation since 1895, and seem to give general satisfaction.

The receipts for State missions for 1895 were \$4,410.70, and the number of missionaries supported in whole or in part was fourteen; besides, many of the pastors of the State donated ten days' work each in evangelistic work. The annual session of 1898 was in some sense a centennial, for the first Baptist church organized in Indiana was in 1798. A brief history of one hundred years was prepared and read, and, it is printed in the Indiana Baptist Annual for that year. The anniversary of 1900 was held at Fort Wayne, the State mission receipts were \$4,705.02, and the number of stations aided, eight. For 1905 the receipts were somewhat in advance—\$8,774.80, and the number of fields occupied fourteen. Still other evidences of advance are that evangelists are being employed in addition to the missionaries. During the year, the Revs. G. M. Lehigh, D. R. Landis and T. A. Aspy and Mrs. N. B. Leslie were so employed, and

with gratifying results. Another marked evidence of progress is found in the fact that an encouraging beginning has been made in securing permanent funds for State missions. The treasurer's report for the fiscal year ending October 9th, 1906, shows a total of \$42,300.00 belonging to the permanent fund (including real estate estimated at \$4,400.00.)

Indiana Baptists in (A) Missions. The strength of a religious denomination can be approximated only by the number of its adherents; its liberality in giving, though not a perfect standard, is better. Indiana Baptists of an early time gave the most freely to what was called Domestic missions—that is missions within the bounds of the several district Associations; not that Home and Foreign missions were entirely neglected, but that the main interest centered on the fields closer by, and therefore better understood. And it might have seemed to the leaders that we must be strong at home if we are to extend a strong right arm to the fields which lie farther away. The Associations most interested in Domestic missions were Bethel, Coffee Creek, Elkhart River, Flat Rock, Long Run, Northeastern, Northern and Tippecanoe. In 1853 the aggregate amount given to this work by these Associations was \$1,735.79. Through many years Bethel Association carried on this work giving from \$220.70 (1858), to \$640.05 (1867); but in some years the contributions were less even than in 1858.

However, as time went by it was seen that this was not the most successful method of evangelizing the state. Pastors of acknowledged ability had all their

time taken in caring for their own churches; the main thought of Domestic mission boards was not so much taking hold of a work in a promising center and holding on to it till a church was formed and became self-supporting, as it was to have frequent preaching in school houses and private homes, so that the whole population might have an opportunity to hear the preaching of the gospel occasionally. Maturer thought and larger observation led to the conviction that the most economic mission work was that which led to permanent results—the planting and training of churches that would in turn help to plant and sustain others. And so while Domestic missions declined in general, the work of the General Association (Convention) constantly increased. In 1833 the amount reported as given for state missions was \$35.75, and \$12.50 of this was given in work; in 1856 the amount reported was \$1,356.65, and the average for twenty-five years was \$849.21. The amount in 1857 was \$1,101.35, and that in 1881 was \$3,481.31, and the average for the second twenty-five years was \$2,376.24. The receipts in 1882 were \$3,272.60, those in 1906 \$7,557.03; and the average for the third twenty-five years was \$8,677.78.

It is a pleasure to note in this connection the beginning of a movement to form a permanent fund for the work of the Convention. The first step was taken by the Rev. Joseph Brown, then corresponding secretary; he gave a lot in Indianapolis in the times when real estate was rapidly changing hands; the lot yielded \$1,000.00; since then fifteen different persons

or families have been contributors to the permanent fund. The Rev. A. Ogle, up to this time superintendent of state missions, reports an increasing interest in this form of benevolence. And it is peculiarly gratifying to record that \$15,000.00 of the fund was given by Simon Yandes, a member of the Presbyterian church in Indianapolis. And it should prove very encouraging when he tells us why he made the gift; he was a clear headed and successful christian business man, and his statement was that after a careful study of the results of mission work in the several denominations, he found that the Baptists had most to show for their investments; that a Baptist dollar accomplished more than the dollar of any other denomination.

The next largest gift to the permanent fund was made by Mr. and Mrs. J. L. Kindig, of Goshen; the amount of \$10,000.00 and by the agreement was to be paid in \$500.00 annual installments. After a few installments were paid Mr. Kindig grew ill and died, and his wife proposed to the board to pay the remainder of the amount at once and so rid herself of the care of the installments yet due; accordingly the whole amount came into the treasury of the Convention. Many other liberal gifts were made and the Convention has been enabled to do a constantly widening work in evangelizing the State.

It is fitting that a biographical sketch of the Rev. A. Ogle, during whose official connection with the Convention the bulk of these gifts were received, find a place on these pages.

"The Rev. Albert Ogle is the son of Achilles and Charlotte Bakes Ogle. He was born April 10th, 1839, near Vevay, Indiana. He spent his boyhood on the farm, working in the summer and going to school in the winter. At the age of 15 he was converted and baptized by the Rev. J. D. Griffith, into the fellowship of the Long Run church.

"Mr. Ogle was early impressed with a call to the ministry. He received his collegiate training at Franklin College and his theological training at Shurtleff College, Upper Alton, Illinois. He was a soldier in the war of the Rebellion.

"On April 6th, 1864, he and Mary Joyce Cotton, of Vevay, Ind., were married. In 1867 he was called to the church at Mitchell, Ind. Here he was ordained. He remained in this pastorate four years during which time the church was greatly strengthened both in numbers and influence and a debt of long standing was paid.

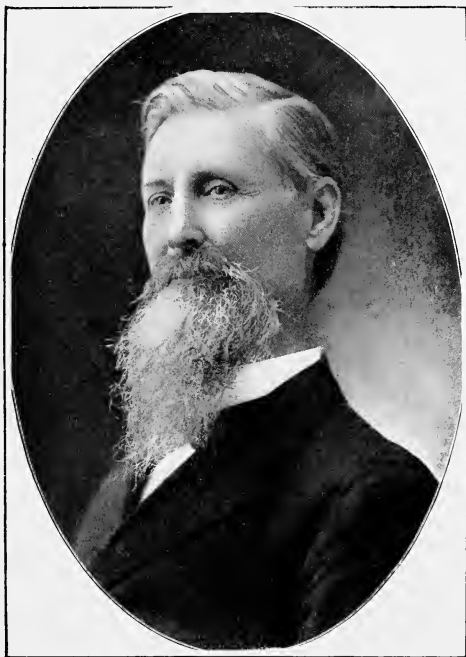
"In 1871 Mr. Ogle accepted a call to the church at Seymour. A little more than fourteen years of uninterrupted service were given to the interests of this field. This pastorate witnessed the addition of nearly 200 members, among whom were prominent business men of Seymour, and the erection of a beautiful house of worship, costing about \$18,000, every dollar of which was provided for before the building was dedicated. From this church, to which he was bound by so many ties of affection, he resigned in 1885 to accept the large responsibilities of the church at Franklin, Ind. Here he found the membership some-

what depressed on account of a long but unsuccessful struggle with a building enterprise. The walls of the new church were partly up but work thereon had been suspended because of exhausted funds. The house was soon completed, Mr. Ogle raising about \$3,000 from the state at large for that purpose.

"During this pastorate of three years, there were other tokens of divine favor beside the completion of the house of worship: namely the spiritual upbuilding of the church and the addition of almost 100 members, most of them by baptism.

"In 1888 Mr. Ogle was called by the State Convention to the superintendency of state missions. He was loathe to leave the pastorate, but this call came approved by so many of his brethren, that he felt it his duty to heed it.

"His successful leadership in the pastorate, his long and intimate connection with the state work as a member of the board for thirteen years, combined with many qualifications of temperament for such work, seemed to point to him as the man fitted to lead the work of the Baptists in the state at large. He therefore resigned at Franklin and entered upon a term of service as superintendent of state missions now covering a period of nearly twenty years. The special features that characterized this work and that gave importance and value to it, are the large number of churches founded and brought to a condition of self-support, the number of church buildings erected by funds raised especially for that purpose



THE REV. ALBERT A. OGLE,

and the addition to the permanent endowment of the Convention of \$42,000.

“Mr. Ogle’s ministerial life has been one of unbroken service; the three churches he served as pastor and the headquarters of the state convention board, being geographically so near each other that in changing from one to the other, not a day of active service was lost. His leadership has been marked throughout by the presence of a rare judgment, both as to men and conditions. His methods of work have been aggressive, progressive and persistent. He is genial, hopeful, patient and broad in his sympathies. These qualities taken in connection with his long years of service have endeared him to the Baptists of the entire state and given him a place in its religious life which few men of his time have been permitted to occupy.

“The Rev. R. E. Neighbor, for many years secretary of the Indiana Baptist Convention, expressing the unanimous sentiment of the board bears the following testimony to the value of Mr. Ogle’s services in his present field of labor:

“‘His labors for 19 years as missionary superintendent have been arduous, unremitting and splendidly efficient. The steady progress which has been made from year to year in Indiana missions has been more largely due to him than to any other single agency, because of his wisdom and devotion and his beautiful christian spirit, which has made him a brother beloved from one end of Indiana to the other.’

“‘None of his predecessors has equaled him in the

term of his service or the measure of its fruitfulness.'

" 'When his term of service shall terminate the board will part with him with regret and continue to carry him in its heart and cherish the memory of his consecrated fidelity to the Baptist cause and to the interest of our feeble churches and their pastors.' "

It is equally fitting that a biographical sketch be given of the Rev. R. E. Neighbor, who for so many years, and with such signal ability, has filled the office of recording secretary of the Convention.

He was born in Wisbeach, England, in 1842. His father was a teacher in the government schools until he came to the United States in 1854. He bought a farm in Racine county, Wisconsin, and on this farm the son worked with the father, studying during the winter months, until he was 18 or 19 years of age, when he entered the grammar school of Racine College, walking six miles morning and night and not missing a single day in fair weather or foul. He entered the junior class in the University of Chicago in 1865, and was graduated in 1869 with the A. B. degree. He received the A. M. in 1870. He was ordained at St. Charles, Illinois, in 1867, and in 1870 he accepted service with the American Missionary Union and was assigned to Assam; after eight years of service he returned to the United States, his declining health not allowing him to remain in the mission field longer.

While in mission work he compiled an English Mikir vocabulary and sentence book, which was published at the expense of the Indian government. He

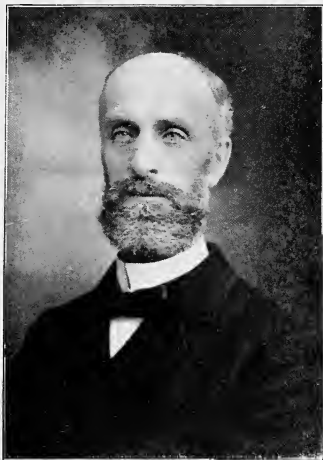
also contributed to the magazine published by the Baptist Mission Press in Calcutta. He became pastor of Elkhart Baptist church in 1880, was called to what is now College Avenue church in Indianapolis in 1883, to Mount Vernon, Ohio, in 1889 and to Seymour, Indiana, in 1892. He became editor of the *Baptist Outlook* in 1896 and continued that work for more than three years. Since his connection with the *Baptist Outlook* ceased he has wrought in various fields; he is now editor of the *Baptist Observer*. Since 1883 he has been recording secretary of the Indiana Baptist Convention almost continuously; and besides other work he has corresponded for our leading denominational journals and written extended articles for the same, as well as for the reviews such as the *Baptist Quarterly Review* and the *Bibliotheca Sacra*.

Hon. J. J. W. Billingsley, of Indianapolis, has been the treasurer of the Convention continuously for fifteen years, and has had the full confidence of his brethren for both his business knowledge and his absolute integrity. He has been a member of the board for twenty years. As was said in the brief sketch of his father A. D. Billingsley, of the Freedom Association, he had an example and inspiration in his early home to be the most possible for God and humanity, and to do whatever came to him that would advance the cause of the Redeemer.

The American Baptist Home Mission Society. This organization began early in the history of Indiana to locate and support missionaries, and was always glad to have the Convention elect the work-

ers, apparently satisfied with the privilege of furnishing the salaries. Of course the Society assumed that in after years the State would no longer need such assistance, and would in turn contribute liberally to send workers still further west.

For many years past we have not had missionaries in the state, supported by the Home Mission Society, except in a few German populations as at Indianapolis and Evansville. As to the response of Indiana Baptists to the kindness of the Home Mission Society, statistics will afford the most accurate if not the most pleasing evidence. The total reported as given up to 1852 was \$1,282.55; the average for the years 1872, 1880 and 1881 was \$1,165.60; the average annual contribution for the third quarter century of the Convention's history was \$5,358.30; and the contribution for 1906 was \$13,980.10. An even 150 different stations in the state have been occupied by the Society, and 169 different missionaries have been employed—this up to 1882; since then a few missions have been maintained among the Germans. Among the secretaries of the Society sent to Indiana none were as powerful as the Rev. James Cooper, D. D., in impressing the people with the great possibilities of the west, and the magnificent opportunities for us to glorify our God by planting strong churches in all that region; he seemed sometimes to grow truly Pauline in the fervency of his eloquent plea. No secretary has had the work better in hand, and has had steadier results, than the present one, the Rev. S. C. Fulmer, of Indianapolis.



THE REV. R. E. NEIGHBOR.

The cause of Foreign missions had friends in Indiana while it was yet a territory; and when in 1835 the Rev. Alfred Bennett—or as he was familiarly called, “old father Bennett”—came to the state on a kind of flying visit in the interest of Foreign missions he soon collected \$400 but not very much was given for that or any other cause except when the representative was present to make the plea. The average annual contribution for foreign missions from Indiana during the first quarter century of the Convention’s history was \$451.86; the average during the second quarter century was \$2,548.36; and the average during the third quarter century was \$6,443.36. The contribution in 1906 was \$8,751.36.

The permanent fund of the Missionary Union has had several respectable gifts from Indiana Baptists. One of the first was from Samuel Dow, a sturdy New Englander, who came first to Sparta on the Ohio river. After some years he came to Franklin because his son-in-law, the Rev. A. R. Hinkley, was an instructor in the college. In his will he gave all his estate, at his wife’s death, to the Union. Under the careful and wise management of Professor J. S. Hougham of the college, the estate yielded \$8,000.00 which was turned over to the treasurer of the Missionary Union.

According to the best information at hand, Indiana Baptists have given \$20,450.00 to the permanent funds of the Union.

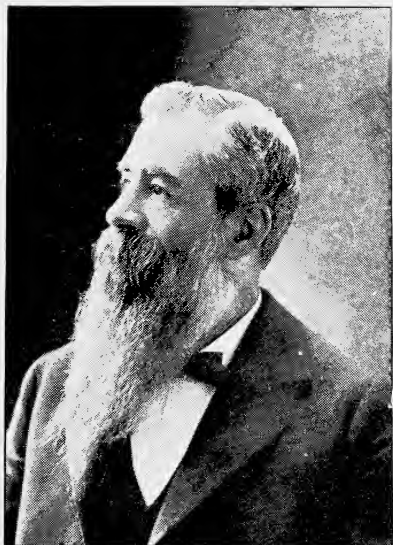
The contributions to the Aged Ministers’ fund have not been large, but since the home was estab-

lished at Fenton, Michigan, in the maintenance of which the five states—Michigan, Illinois, Wisconsin, Ohio and Indiana—are united, the gifts have been larger and fairly regular. The average annual amount from 1886 to 1896 was \$949.16; from 1896 to 1906 it was \$1,389.75, and for 1906 the amount given was \$2,168.08.

The gifts to the work of the American Baptist Publication Society have never been large, but there has been a steady growth in the amount in recent years; from 1873 to 1882 the annual average was \$2,457.77; from 1882 to 1892 it was \$1,392.28; from 1892 to 1902 it was \$1,451.55; and 1902 to 1906 it was \$2,937.87. Some gifts have been made to the permanent funds of the society also; J. L. Allen, of Spencer, gave \$5,000.00; in 1825 the Rev. James McCoy and wife, Elisha Denny, Polly Denny, Samuel Neald, Abigail Neald, Mary Trowbridge, Elizabeth Trowbridge, Matthias Waller, Isaac Skelton and Thomas Mount, members of the Blue River Missionary Society, gave clothing, etc., worth \$15.00 to Indian missions; Sarah Payne and Miss McNeald, \$.75, and Mrs. Sarah Polke table linen worth \$4.00.

The beneficiary fund of the college received an average of \$562.00 from 1881 to 1890. There is also a small permanent beneficiary fund, the principal part of which was given by Deacon W. C. E. Wanee, of Fairland; the fund is now \$6,775.00.

In the earlier history of the Baptists of the state regular contributions were made to the Bible Society; in 1842 the amount given was \$68.37, that in 1872



THE REV. S. H. HUFFMAN.

was \$2,000.00, and the annual average from 1842 to 1872 was \$350.00. But the observant reader will say "of course the gifts in the various lines grew larger year by year for the number of members was constantly increasing," so there is a demand that a *per capita* statement be made, as that will give a more accurate index of the progress that has been made in beneficence.

As to State Missions. From 1832 to 1842 the per capita annual contributions were 2.1 cents (using but one decimal); from 1842 to 1852, 3.7 cents; from 1852 to 1862, 5.7 cents; from 1862 to 1872, 5.3 cents; from 1872 to 1882, 8.5 cents; from 1882 to 1892, 9.2 cents; from 1892 to 1902, 7.3 cents, and from 1902 to 1906, 11.4 cents.

As to Home Missions. From the beginning to 1878 the whole amount given was \$4,282.81; from 1879 to 1885 the annual per capita was 4.7 cents; from 1885 to 1895, 8 cents, and from 1895 to 1905, 11.4 cents.

As to Foreign Missions. The whole amount given from 1825 to 1842 was \$795.62; from 1842 to 1852 the per capita was 1.8 cents; from 1852 to 1862, 3.9 cents; from 1862 to 1872, 6.6 cents; from 1872 to 1882, 8 cents; from 1882 to 1892, 9.3 cents; from 1892 to 1902, 9.6 cents, and from 1902 to 1906, 13 cents.

As to the Publication Society. From 1873 to 1882 the per capita was an average of 6.6 cents; from 1882 to 1892, 3 cents; from 1892 to 1902, 2.5 cents; and from 1902 to 1906, 4.7 cents.

The society has been particularly fortunate in hav-

ing so faithful and wise a representative in the state as our brother, S. H. Huffman. He was a business man and was succeeding in his business, but when the duty of entering upon the work of the Publication Society for Indiana was impressed upon him he "immediately conferred not with flesh and blood." He brought his business experience into his new work. It soon became evident to his brethren that he was not making a large Sunday school enrollment his chief purpose; neither was it the securing of large permanent funds for the society. On the other hand they soon saw that what he sought as a chief end was accurate statistics, and especially to interest all Sunday-school workers in an honest and earnest study of the word of God. Hence the Sunday-school Institutes that were held in all parts of the state, year after year. Those who attended and took part in these institutes are uniformly prompt to testify that they came under the instruction of a teacher who himself knew the Bible with remarkable grasp and clearness both as to the letter and the spirit. After more than twenty years of such labor, Secretary Huffman needs a lengthened period of rest, and as he seeks bodily recuperation he has the prayers of his brethren for his speedy and complete restoration.

Woman's work in missions was begun in 1876, the Centennial year. At the Convention in 1878 Miss Eusebia Craven (later Mrs. S. M. Stimson), state secretary, made a report from which it appears that associational secretaries for foreign missions had been appointed in fifteen associations. The contribu-



MRS. M. E. JEFFREY.

tions for the year were \$691.00 which, the reports say, was "double what was given last year." In 1879 the contributions were \$734.00, and seventy-one circles and children's bands had been formed. The report also speaks of the raising of \$131.43 for the Rosa Adams Bailey memorial bell.

The relative amount of contributions for foreign missions constantly increased; in 1882 it was more than half that raised by the churches in general. In 1906 the relative amounts are these: Contributions in general, \$5,151.11; women's contribution, \$3,564.25.

In 1881 the Home mission women speak in their report of that being the "tenth year of our Society." The contributions for the year were \$331.11. There was a rapid increase in their contributions, for in 1882 the sum of the contributions was \$697.76; and in 1906 while the general contributions of the churches were \$6,269.33, those of the women were \$3,710.77.

For sixteen years Mrs. Mary E. Jeffrey, widow of the lamented Rev. Reuben Jeffrey, D. D., has been the State secretary for Indiana of the Woman's Home Mission Society of the West, being elected annually. She has put intelligent leadership, untiring energy and a cheerful christian spirit into the work; and the constantly increasing results are a sufficient evidence of the fidelity with which she has performed her task.

Following the work of women for Home and Foreign missions was that for State missions. The later form of the constitution of the Convention provides

for a Woman's Managing Board for State Missions, on a par with the other Managing Boards. In the report for 1898 the board speaks with pleasure and commendable pride of the work of its representative—Mrs. N. B. Leslie—who is one of the State evangelists.

The Baptist Young People's Union. This society was organized in 1891, ten years after the Christian Endeavor movement began. The total enrollment in the state, including both Juniors and Seniors was 10,345 in 1906.

The Sunday school work of the Baptists of the State. This began in a primary tentative way in many of the churches before the organization of the Convention; but not until recent times have the better methods been adopted, and the subject received the attention which its importance demands.

Improved literature has greatly aided in setting and maintaining a higher standard of teaching; church architecture having reference to the Sunday school has greatly improved; and we are approaching the time when as much care will be taken in the Sunday school as in the public school to provide teachers having a liberal education, both intellectual and spiritual. The average enrollment of the schools of the State from 1887 to 1897 was 40,971; that from 1897 to 1907 was 47,017.

Indiana Baptists have been interested also in different causes that were for the time only; in 1879 Miss Aurette Hoyt was welcomed by many of the churches as she told of the Freedmen's work as it was being

carried on at Selma, Alabama, under the superintendency of the Rev. Harry Woodsmall, a native of Indiana; and she and he together received \$498.91 from the churches that year; and contributions were made regularly as long as Mr. Woodsmall was connected with the work; and the interest was deeper from the fact that several Baptist young women of Indiana were in the work at Selma—most of them from Franklin College.

Other efforts for religious education were made; it was no unusual thing for an Association, or two or three Associations, to organize what was called a Conference, which met three or four times a year. Both ministers and laymen, both men and women, had part in the exercises which consisted of addresses and papers on the various subjects that would be of interest to the workers in church and Sunday school—such as certain Bible doctrines, church polity, increase of benevolence, Sunday school management, and so on. And at the close of the sessions it was common to pass resolutions expressing the attitude of the Conference on present important issues. Much permanent good resulted from these Conferences. Still another means of arousing and developing religious and denominational thought was the State Ministers' Institute. The sessions lasted several days, and the ablest instructors in the denomination were secured. To mention the names of a few of these would be quite sufficient to give a notion of the standard of the work done: The Rev. N. Colver, D. D., the Rev. Silas Bailey, D. D., the Rev. Ebenezer Dodge, D. D.

Indiana Baptists had frequently discussed the matter of a Chautauqua or Summer Assembly, and had had some correspondence with the Baptists of Michigan as to the feasibility of joining with them at Charlevoix; at length the Convention appointed a committee to look about for a suitable place in the State for such an Assembly. After a long search the committee reported in favor of Pine Lake, near La Porte. The brethren and citizens there pledged themselves for \$5,000 for improvements; the offer was accepted, grounds were purchased and platted, lots were put on sale and a large auditorium built and dedicated. For many years the Assembly kept up a Chautauqua course of high order; but inasmuch as the Baptists of the State did not rally to the resort as it was supposed they would, the summer courses were allowed to decline. The grounds are beautiful, and the summer weather there is delightful; many cottages are occupied during the summer months; but at present there is no attempt to maintain a Baptist Institute.

Among the leaders in these various departments of mission work, and that of religious education, there are many who deserve special mention. Some of these will be spoken of at some length; others will necessarily be omitted for lack of sufficient data.

In Foreign missions we think first of the Rev. S. M. Stimson, D. D. This servant of God did a work for Foreign missions that will bear fruit for many years to come. He was a man of faith, and went forward in the full assurance that whatever was done for the kingdom of God could not fail of its purpose.



*THE REV. S.M.
STIMSON*



*MRS S.M.
STIMSON*

He was genial in spirit and so his brethren, young and old, were drawn to him. Soon after he became District Secretary of the Union he settled upon a few fundamental principles that were to have all the emphasis that he could give them. One of these we can never forget—a *contribution from every Baptist in the State made regularly and according to ability*. Who that heard him can ever forget his ringing phrase—repeated a thousand times—“let every one of you”? And there were two or three sermons that he was accustomed to use when he wanted to especially move an audience in favor of missions, and to beget a missionary spirit; one of these was “the valley of dry bones” and another drawn from the character of Daniel, and the brethren who traveled with him from Association to Association would often playfully ask, “well, Doctor, are you going to preach the Daniel sermon today, or the other one?”

He was born in Massachusetts in 1815 and while yet a child came with his parents to western New York. This part of that State was then a wilderness with no churches nor schools nor Sunday; he attributes his early religious impressions to the influence of his mother; she was faithful in her instruction and exemplary in her life. At the age of twenty-six he began to have a longing to enter the gospel ministry, and in 1843 he was ordained at the request of the Shelby church of New York. He was pastor of three different churches—one of these he served for sixteen years. In 1873 he was called from the pastorate of the First church, Terre Haute, Indiana, to the Sec-

retaryship of the Missionary Union, his field being Indiana, and later also Michigan, Southern Illinois and Missouri. He was three times married—last to Miss Eusebia Craven—who was already deeply interested in the mission work of the State. They were married in 1890; she still survives him. He often spoke of the trials and final successes in his early pastorates. To use his own language:

“Soon after I was ordained about half the church drew off. They shut up the meeting-house for several months, and we worshipped in the house of another denomination. Subsequently they got a minister, and opened the house one Sunday for him and one for me; when the house was opened I was there early and went in and commenced the service. They forbade me but I went on, making no reply. The thing went on the next two Sundays with the variation that on their day I read the whole of the 119th Psalm for the scripture lesson.”

Another experience in New York was this:

“In the fall of my fourth year we found ourselves destitute of fuel, food and clothing and all things to make us comfortable through a long New York winter. I told the deacons about it and they said that they could do nothing, and that if I could not make my living there I would better go where I could. But I determined to hold on, and at last the sunshine came.” And he utters this conviction:

“I have always felt that I was called by the Spirit of God to the work that I undertook, and therefore I always expected to succeed.”

Some months before his death he deposited his traveling case (which he called his office) in the library of the College, giving directions that it should be opened at the end of one hundred years. He died at Greensburg in 1894, full of years and labors, respected and loved by all who had the privilege of knowing him; and mourned by those who stood in close relationship by the ties of family and kindred.

INDIANA BAPTISTS IN (B) EDUCATION. They early felt the need of educational advantages for their children, for many of them were themselves liberally educated. No informed person would think of the Holmans, the Ferrises, the Morgans, the Hardings, the Richmonds and the McCoys as other than educated men. There were no schools, much less public high schools at that time, and so there sprang up in many quarters academies or seminaries where Baptist youth might enjoy the advantages of learning. The first center about which Baptists rallied for the sake of building up a school was Franklin, in 1834. But this effort will be spoken of at length after all the others have been mentioned.

Eleutheian College was founded in 1848 by the Rev. J. G. Craven and his father, Thomas Craven, for the education of "all colors and both sexes." It was located at Lancaster in Jefferson county. In 1849 the Rev. J. C. Thompson, of Ohio, came to their assistance and with characteristic energy they wrought together to maintain a high standard of scholarship, and christian patriotism. Their anti-slavery conviction was deep and outspoken, and there was an earnest

desire to give to negro youth the same educational advantages that came to their more favored members of the white race. And if this school had done nothing else, it amply justified its existence in that it gave a liberal training to Moses Broyles, a negro who became a real Moses to his negro Baptist brethren of Indiana; he assisted in the organization of many of their churches, and helped effectively in uplifting the spiritual standard of the negro Baptist churches. But the school had very little if any endowment, and it was a hard task to make the income meet the expenses; and so at length the enterprise was abandoned. The buildings were used for a while by the Baptists of that section in an effort to maintain an Academy; the Rev. Judson Smith, the Rev. J. S. Read, the Rev. W. Brand and the Rev. A. W. Blinn tried, in turn, to draw sufficient patronage from the Madison, Coffee Creek and Sand Creek Associations to maintain the school; but none of the efforts was a complete success, for the public high schools were constantly elevating the standard of their work, and tuition was free. But as there were two good buildings, and there was still some feeble hope of reviving the school, still another effort was made, this time by Professors F. W. Brown and W. H. McCoy. The same results followed as before and the enterprise was abandoned. The school property was finally sold to two townships of the country for high school purposes. It is said that one of the best teachers the school ever had was Solon B. Campbell, of Vernon, a grandson of Elder John Vawter; and that if his religious convictions had

been as deep and serious as his power over students was strong, he would have ranked as one of the great educators of the State.

Orland Academy was founded in 1850.

"As a result of the untiring efforts of Captain Samuel Barry, one of the pioneer settlers of Orland, the Orland Academy, or Northwestern Indiana Literary Institute, came into existence. Captain Barry was also active in the organization of the church in 1835, contributing largely of his means, time and energy to those institutions. The early settlers of this community, all of them Vermonters, belonged to a class of people to whom the church and school stood foremost; and side by side arose the stately edifice of the school and the church. The custom in those early days, in the absence of public schools for higher education, was to establish a seminary in various sections, often under denominational control, and this school at Orland was founded in like manner, being originally under the control of the Northeastern Baptist Association, although it received the attention and aid of progressive men of other denominations. It began its career in 1850, and was a success from the beginning. Ohio, Indiana, Michigan and Wisconsin were represented with their brightest young men and young women seeking a higher education. Professor Samuel Harper, a graduate of the University of Michigan, then a young man, was the first principal and teacher; he was a successful manager as well as teacher, and under his tuition scores of young men and young women passed from the common schools

of the country, through his classes, to a completer discipline, greater progress in intellectual attainment and higher culture, which have rendered them eminently useful and respected citizens of the country. The Academy prospered equally well under subsequent principals, among whom were Professors Gibson, Barnard, Neighardt, Fast, Gillispie, Williams, Lewis, Cowan and others. But few schools below the rank of college, in Indiana, surpassed this institution of learning. Latin, Greek, French and the sciences fitted students for the universities. In 1878 the school was merged into the graded school system, and thus passed out of history the Northeastern Literary Institute."

(This sketch was kindly furnished by a relative of Mr. Harper. Doubtless the establishment of the Tri-State Normal at Angola also led to the decline of the Orland Academy.)

Western Female University. At the annual meeting of the Indiana Baptist Educational Society at Ebenezer church in Dearborn county in 1852, the following resolution was passed:

"That this Society should take incipient measures to found a school of high order in Indiana for the education of young ladies." and "That brethren Milton Stapp, D. Robinson, J. C. Post, J. P. Barnett, E. P. Bond and W. Brand be a committee to draft a plan for the establishment of such a school, and report to an adjourned meeting of the Society."

In the afternoon of the same day the Society met

and the committee on a school for young ladies, presented their report which was as follows:

"The committee appointed on the resolution (see foregoing resolution) having had the subject under consideration now report that we have not the charter of the Society before us but from our memory of that instrument believe that we have power to establish such an Institution. We would therefore recommend that the resolution and this report be referred to the Board of Directors of the Society who shall take the same under consideration, and establish an institution of the kind, at some proper and convenient place, and that they appoint twenty-four trustees under the Constitution of the Society, to carry out and support the wishes of the Society on that subject; and that in making the location the board take into account the amount of subscription they may obtain from suitable places for such an institution, and that said board report their proceedings to the next annual meeting of the Society."

The Society concurred in the recommendations and adjourned to meet in Franklin the last Wednesday in June next in connection with the annual commencement of the college.

The institution was located at La Fayette, and the Rev. A. Tucker and the Rev. David Taylor were engaged to raise funds. They soon reported \$12,000 pledged. The trustees resolved not to build till at least \$25,000 was secured in reliable obligations. The Convention at the session of 1854 passed the following congratulatory resolution:

"That we regard with the highest satisfaction the increasing interest manifested throughout the country in behalf of female education, and rejoice in the prospect of embodying that interest in this state in an institution of learning on the largest and most liberal scale, called the Western Female University—and most heartily approve the resolution of its board to give it a Protestant rather than a Sectarian character."

Using an English phrase, every thing seemed to be in a "blooming" condition; "Seminary" was not sufficiently large in sound, and so "University" was chosen. But alas! the history of "The king of France" was to be repeated. At the session of the Convention in 1855 the following brief but telling report was submitted as to the University: "The attempt to establish a Female Seminary at La Fayette has failed, and the enterprise has been given up."

Ladoga Female Seminary. The failure of the Western Female University enterprise at La Fayette had nevertheless aroused a good volume of interest in the subject of a liberal education for the daughters of Indiana Baptists, especially on the west side of the state; and this general impulse it undoubtedly was that gave the initiative to the organization of the Institution at Ladoga. The following sketch furnished by J. J. W. Billingsley, whose father, A. D. Billingsley, was one of the chief founders and supporters of the school, gives the essential facts connected with the enterprise:

"Judge Glenn, W. Hanna and the Rev. Rees Davis of the Freedom Baptist church; A. D. Billingsley, James McMurry, Mary McMurry, F. M. McMurry,

Thomas McMurry and Sarah McMurry of the Ladoga Baptist church, and a few enterprising citizens in and around Ladoga united their efforts in the erection of a brick building for the establishment of a female Seminary. From the first it was intended to furnish school advantages at the least possible cost to the young ladies who might want an education, some of whom might be barred from attending other schools, for lack of means. The building was erected and the Seminary opened in 1855. Miss Emily A. Williams was principal, and she had a sufficient number of teachers to assist. The running expenses proved to be greater than had been anticipated, and many of the patrons complained. Next they built a boarding house adjoining the brick building, intending to economize to the utmost the expense account. Still there was a deficit at the end of each year which had to be met, and a few had to meet it. After three or four years Miss Williams resigned, and the Rev. T. H. Ball had the principalship for a year or more; but he also failed to meet expenses.

"Later still the Rev. William Hill and the Rev. J. H. Smith undertook to conduct the school on their own responsibility. They had it in charge as a mixed school for two or three years—possibly longer. At the time it was turned over to Brethren Hill and Smith my father had over \$5,000 paid up stock in the Seminary. He set apart the stock dividend, if there should be any in the future, to assist in the education of young ladies who might need assistance; but later the buildings were sold by Hill and Smith

to the town of Ladoga. Those who contributed to the construction of the buildings received but little if anything for the money expended—except the satisfaction of having provided in part for the education of many young ladies. I remember many who in after life proved to be good home makers and faithful members of society and of the church.”

The following resolutions passed by the Freedom Association will throw further light on the condition of the Seminary. The first was passed in 1859 and is as follows:

“Resolved that a committee be appointed to consist of one member from each church of the Association (subject to alteration by the respective churches) to consider and adopt the best and most efficient means to relieve Ladoga Seminary of her present embarrassment, such committee to meet at such times and places as they may think proper.”

The other was offered by Deacon J. W. Hanna and was passed at the session in 1883:

“Whereas the Ladoga Seminary was largely a creature of this Association, and has failed to perpetuate the purpose for which it was organized, and the property is leased to other parties; Resolved, That we, the Freedom Association recommend to the board of directors, so soon as the present lease is out to sell the property and turn the proceeds over to Franklin College.”

Those who have been principals of the Ladoga Seminary are Miss Emily A. Williams, the Rev. T. H. Ball, the Rev. Gibbons Williams, Professor Mark

Bailey, Professor A. J. Vawter and Professors Hill and Smith. The last named undertook a school in the vacant buildings of Franklin College in 1867 and most of their Ladoga Seminary pupils followed them; thus it was that when the College board resumed operations in 1869 there was ready an organized school, with pupils ready for college classes, and some of them for the upper classes.

Indianapolis Female Institute. The work of instruction in this institution began in 1859 with the Rev. William Gibbons as principal. The standard of instruction was high from the first, and as the school was in the capital city of the State the patronage was liberal; Principal Williams was succeeded by C. N. Hewes, under whose management a large number of students was gathered, and quite a number of the young women completed the course of study. Among the teachers who have become well and favorably known both in and out of the State were Miss A. R. Boise (now Mrs. Dr. Wood), daughter of Professor Boise, so long at the University of Michigan, and later a member of the faculty of the University of Chicago; and Miss Rebecca J. Thompson for over thirty years professor of Mathematics in Franklin College. The last principal was the Rev. Lucien Hayden, whose wife was closely associated with him in the conduct of the Institute. Instruction was suspended in 1872, the property was exchanged for what was known as the Ray property, and that was exchanged for forty acres of land in the north edge of Indianapolis. E. C. Atkins who had been deeply interested

in the founding and conduct of the Institute, and was the largest stockholder, finally disposed of the land giving a large share of the proceeds to the Union Baptist Theological Seminary, located at Morgan Park, Illinois. The Institute was not endowed, and like other Baptist schools of the State it could not compete with the public High Schools in which tuition was free. The Institute maintained so high a standard of scholarship that it drew and held some of the representative young women of Baptist families of Indiana. Here follow the names of some of those: Mrs. Rosa Adams Bailey, Mrs. Mary Hawley Swift, Mrs. Lucy Hawley Hall, Mrs. Sophie Trow Terry, Mrs. Rosa English Walling, Mrs. Eusebia Cravens Stimson, Miss Marie Haslup, M. D., Mrs. Irene Boynton, Mrs. Mattie Cobb Bailey, Mrs. Alice Cobb Holman, Mrs. Alice Jordan, Mrs. Kate Bundy, Mrs. Julia Merriam Tucker, Mrs. Nannie Furgason, Mrs. Marcia Hobart, Mrs. Elvira Gordon Kimball, Mrs. Ada Briggs, Mrs. Louisa Parks Richards, Mrs. Alice Shirk Edwards, and Miss Clara Kenower.

Ladies College at Vevay. It will be new to many that there was ever any attempt on the part of the Baptists to found a school at Vevay. But that there was, is evident from some resolutions passed at two different Associations; the first was at the Bethel Association in 1859 and is as follows:

“Resolved, That as the friends of education have it in mind to establish a ladies’ school at Vevay, Indiana. we heartily recommend the enterprise to the favor of

the churches—and other enterprises of the same character.”

The other was passed at the Long Run Association in 1859 and was offered by Deacon U. P. Schenck of the Vevay Baptist church:

“Whereas the friends of education have commenced the establishment of a ladies’ college at Vevay, Indiana, we heartily recommend the enterprise to the favor of the churches composing the Association.”

There seems to be no evidence that the work of instruction was ever begun; in fact it is reasonable to suppose that the general demoralization wrought by the approaching civil conflict discouraged all further operations as to the school, and that no instruction was ever given.

School at Utica. The following resolution was passed at the Bethel Association in 1860 in reference to this school:

“Whereas we have a first class Baptist school for the education of young ladies in our midst. Resolved, that we consider Sister P. J. Waldo’s select school for young ladies, located at Utica, Indiana, a school in every respect worthy of the respect and patronage of the denomination—therefore we cordially recommend this school to the confidence and liberal patronage of the denomination—and especially to this Association; further that we request the *Witness* to copy the above resolution.”

Mitchell Seminary. This was organized in 1864, and in 1865 the following persons constituted the faculty of instruction: The Rev. J. K. Howard, A. B.,

principal and teacher of languages; the Rev. S. Burton, A. M., instructor in mathematics; Mrs. C. A. Burton, intermediate department; Miss Mollie Mantonya, primary department; Miss Lizzie Clark, instrumental music.

The work of the seminary went on for several years, and the effects were quite manifest in the community, in the way of creating a desire for learning, and an ambition to attain to a larger manhood and womanhood. But as in all the other cases, the public high school came in and offered excellent educational advantages, and the tuition was free.

Crown Point Institute. The following is found in the minutes of the Northern Association, for 1868:

"The committee to whom was referred the interests of the Crown Point Institute, reported the following communication and recommendation: It is a corporate school, under the simplest form of incorporation according to the general law of Indiana, proposing to pass the second grade of corporation in order to confer degrees, proposes to the religious body known as the Northern Baptist Association, to assume its patronage, that a statement be filed with the Secretary of State in accordance with the Act for incorporation of academies, high schools and colleges, approved February 28th, 1855, amended March 9th, 1867. The Institute, its property remaining in the hands of the stockholders; in consideration of such patronage will give to the Association the appointment of one half the number of trustees to be elected according to the provisions of the law, and through these trustees exerting

their power as the law directs, the Association can exert its share of control over the school."

Now whatever this all means it was submitted to the Association and was adopted. Crown Point Institute has done an important work for the north-western part of Indiana as the following facts will show: In 1865 the Rev. T. H. Ball, A. M., was active in organizing the Crown Point Institute Educational Company. The school which was founded and fostered by this Company was intended for both young men and young women. The first teachers were the Rev. T. H. Ball, principal; Miss Mary J. Ball, Miss N. A. Cornell, Mrs. Mann, Mrs. Martha C. C. Ball, Miss Martha Baldwin and Miss N. Rees. Besides earnest literary work in the Institute there was also a deep religious spirit; seventeen students professed conversion in one year. In its best years there were sixty boarding pupils. And when the public high school displaced the Institute it found an excellent literary spirit, and a general desire among the families of the place for liberal learning for their children.

Rome School. These are the main facts accessible as to this enterprise: At the annual meeting of the Perry County Association in 1866, Robert Tobin, James H. L. Winchell and Thomas H. Thomas were chosen a board of trustees of an education society, the main duty of which was to establish a high school or seminary at Rome, Indiana. Stock was solicited at twenty dollars per share. The incorporation was effected in December, 1866, and the former court house was secured for a place of meeting. The first session

was taught in 1867, with the Rev. J. T. Beam as principal. The next August the Rev. I. W. Bruner was elected principal and J. T. Beam assistant; the school was not a financial success; it continued however till 1870, when it went the way of all the others that have thus far been spoken of.

At Evansville there was a school taught by William Price; at the Evansville Association a resolution passed recommending that the school be given up, and that all patronage should be directed to the school at Rome, which was then in a flourishing condition comparatively.

The Huntington Academy. Deacon John Kenower (of whom there is a brief sketch in connection with Huntington Association), was always interested in the matter of education; and before the rise of the public school, became impressed with the need of an academy in his part of Indiana. And so, at an expense of between \$3,000 and \$4,000 he erected a building and organized a school in 1868 calling it Rural Home. The school was operated for four years and gave an impulse which resulted in the establishment of the present excellent Huntington high school. The Rev. William Hill who was principal at Ladoga, and later one of the two principals of a school conducted in the College buildings at Franklin, was, for a time, principal of the Rural Home school.

Crawford Baptist Industrial School. In 1904 Mr. and Mrs. E. C. Crawford, having long thought of the matter, decided to give a fund sufficient to begin the work of building up an industrial school for the care



E. C.
CRAWFORD



Mrs. E. C.
CRAWFORD

and education of the orphan children of parents who had been Indiana Baptists. They made their purpose known to some leading Baptist brethren in Indianapolis, and as a result a corporation was formed according to the laws of the State, with the following trustees: S. O. Pickens, A. A. Barnes, G. V. Woolen, the Rev. T. J. Villers, Grafton Johnson of Greenwood, and the Rev. C. H. McDowell. To this board was transferred the deed to two farms, one of 185 acres near Zionsville, Indiana, and another of 130 acres lying six and a half miles southwest of Indianapolis.

The Rev. W. H. Baldock was chosen superintendent of farms and buildings, and the Rev. G. H. Jayne, of Shelbyville, was elected financial secretary. A building to cost \$10,000 was erected on the Zionsville farm, and in August, 1906, was dedicated in the midst of rejoicing on the part of Indiana Baptists, and in which brother and sister Crawford themselves had a large share. They are credited with saying that it was the happiest day in their lives. Children were admitted and work was begun in September, 1906. The present assets of the school, as reported by the Secretary at the last meeting of the Indiana Baptist Convention are \$55,000; and it is the hope and expectation of those most interested that the enterprise will continue to grow, and more and more will be the pride of the denomination. And in increasing volume the love and prayers of Indiana Baptists will flow towards brother and sister Crawford, who not being blessed with children of their own, had it in their hearts to make thousands of the children of others happy and useful.

Franklin College. In striking contrast to the many failures in education made by Indiana Baptists, we turn with pleasure to the one effort that did not finally fail, however severe its "troubles and trials" may have been. The history of Franklin College is not the history of uniform prosperity; there have been many dark days, times when it seemed almost certain that the enterprise would fail; but like the tree whose roots had struck deep into the earth, the decline and loss of the trunk was followed by the springing up of a stem which in time grew to be as large and flourishing as the original trunk—more flourishing and larger.

On June 5th, 1834, at the Baptist meeting house in Indianapolis, the following brethren met in the interest of denominational education: the Rev. William Rees, the Rev. J. L. Richmond, the Rev. Ezra Fisher, the Rev. John Hobart, the Rev. Samuel Harding, the Rev. Lewis Morgan, Henry Bradley, the Rev. J. V. A. Woods, the Rev. Eliphalet Williams, the Rev. Nathaniel Richmond, the Rev. John McCoy, the Rev. Moses Jeffries and the Rev. Reuben Coffey.

They were drawn together by no mere impulse, nor by a desire to be known as leaders of their Baptist brethren in an educational enterprise; they were the men, in the main, who had long advocated, and finally organized the Indiana Baptist General Association (in April, 1833). The Rev. William Rees was called to the chair and the Rev. J. L. Richmond was made secretary. The following resolutions were proposed and adopted:

"First. That the members of this meeting take into consideration the importance of the subject of education as it relates to our denomination.

"Second. That in the opinion of this meeting the Baptists of this state need an institution of learning under their immediate patronage and subject to their direction.

"Third. That in the opinion of this meeting the present exigencies of the Baptists of Indiana require their united and prompt efforts to establish an institution of learning adapted to their present wants, whose improvements shall be regulated by the wants of the denomination.

"Fourth. That in the establishment of such an institution we regard the Manual Labor system the best to secure its early patronage and final success.

"Fifth. That we will use every laudable effort to carry into effect the foregoing resolutions, and that a committee of thirty-five be appointed to correspond with the brethren in the several parts of the State and such other men as they may deem expedient, for the purpose of soliciting their friendly co-operation, examining such sites as may be proposed near the center of the State, and receiving proposals; and a draft of a Constitution to present to this body when convened at Franklin, Johnson county, on Tuesday preceding the first Saturday in October next."

Those on the committee on nomination were the Rev. William Rees, the Rev. Samuel Harding, the Rev. J. L. Richmond, the Rev. John McCoy, Henry Bradley, the Rev. John Mason and the Rev. Lewis

Morgan. They were to report at half-past one o'clock that afternoon. At the hour appointed the committee presented the names of the following brethren: The Revs. Ezra Fisher, J. Jackson, T. C. Townsend, Lewis Morgan, J. V. A. Woods, William Rees, John McCoy, Byrem Lawrence, L. Fairman, N. Richmond, Reuben Coffey, Samuel Harding, J. Chambers, J. D. Crabs, Moses Jeffries, Royce McCoy and J. L. Holman; Henry Bradley, John Hawkins, Judge Norvel, David Fain, Smith Hunt, Ezra Rogers, D. Thomas, Isaac Hurlock, W. Phillips, H. J. Hall, E. Phares, A. Chamberlain, M. Hornaday, W. Polk, W. B. Ewing and Brother Ristine.

It was agreed that a meeting be held in Indianapolis on the fourth Saturday in August next to examine sites for the institution.

Here were the proposals: J. M. Robinson offers six acres of land and \$425 in subscription, it being understood that W. J. Robinson be a teacher in the school. Nothing decided. Met again on October 4th and resolved that a vigorous effort be made in January, 1835, to raise funds to establish an institution. The different sites suggested were Indianapolis, Brandywine (where the Rev. Lewis Morgan lived), and Robinsons, (in Decatur county). A committee consisting of the Rev. J. L. Holman, William Rees, George Matthews, Samuel Harding, Lewis Morgan and J. V. A. Woods was appointed to write articles to the *Cross* and *Journal* on education, and the Rev. Ezra Fisher was to follow the articles with circulars addressed to the Baptists of the State. The subjects

of the Articles indicate a clear and broad view of the whole matter:

I. What influence ought the Baptist denomination to exert on the religious and literary world? The Rev. J. L. Holman.

II. What influence do we exert on the religion and literature of our own country? The Rev. George Matthews.

III. The importance of religious education in the formation of the character of our youth. The Rev. J. V. A. Woods.

IV. The influence of an enlightened ministry on the interests of religion in general, and on our own denomination in particular. The Rev. Samuel Harding.

V. The influence which the education of the youth of our denomination would exert on the Baptists of Indiana. The Rev. Lewis Morgan.

VI. What influence would a Baptist institution of learning exert upon the denomination in Indiana? The Rev. William Rees.

It was decided to organize the Indiana Baptist Education Society, and a Constitution was presented and adopted. The proposal from J. M. Robinson now is the land and \$1,400. There was a proposal from Dr. Griffin and others of St. Omer, Decatur county, with a pledge of \$1,300. It was decided to circulate subscription papers for Indianapolis, Franklin, Robinsons and St. Omer.

Another meeting was held at Indianapolis June

3d, 1835, at that time it was agreed that a site should be chosen by the unanimous vote of those present. The committee to examine, reported and it was unanimously voted to locate the Indiana Baptist Manual Labor Institute at Franklin, on the site east of town.

The following board of directors was elected by the Education Society: The Rev. Lewis Morgan, the Rev. Samuel Harding, J. D. Jones, Samuel Herriott, John Foster, Dr. Murphy, Nicholas Schaffer, Robert Gilchrist, George King, Milton Stapp, the Rev. J. L. Holman, the Rev. George Matthews, the Rev. Seth Woodruff, J. Chambers, Silas Jones, W. B. Ewing, H. J. Hall, the Rev. J. L. Richmond, Henry Bradley, Samuel Merrill, N. B. Palmer, the Rev. Ezra Fisher, Robert Thompson, George Hunt, J. Walker, William Phelps, the Rev. William Rees, the Rev. J. V. A. Woods, the Rev. Eliphalet Williams, J. Hawkins, D. Thomas, W. Polk, Byrem Lawrence and William Stancil.

The directors were to elect their own officers, arrange a course of study, choose a faculty of instruction and provide a system of manual labor. Provision was to be made for both literary and theological study; and the directors were to report annually to the Education Society. The record for 1841 shows that the society received funds for beneficiary students, disbursed the same, taking receipts therefor, and the same was to be refunded when the student became able. The Rev. J. W. Givan, who afterwards became a very able preacher, was named as one who had shared in this fund. Provision was made that the

minimum number of the board of directors should be twelve—the maximum number thirty-six.

The matter of a school for young women had long been in the minds of the leaders among Indiana Baptists; but no definite steps were taken till 1853, when a board for such a school was chosen by the Indiana Baptist Education Society. (A full account of this movement and its results is given under the head of "Western Female University").

Franklin College proceeded with its work in the usual way till 1861; President Chandler had resigned in 1851 and gone to Oregon, and President Bailey had been in charge since 1852; the graduating class of 1861 was the largest the college had sent out up to that time; there were six. An unusual thing was connected with the graduation that year; the commencement program gave the names and the subject of the oration of each, but opposite the names of two of them was this explanatory note—"In the United States Army." Thomas J. Morgan (afterwards general), and Benjamin F. Adkins (afterwards Surgeon) had enlisted in the Seventh Indiana Infantry and were out in the field. After graduation two others of the class enlisted, one in the Eighteenth Indiana and the other in the Seventieth (one becoming a Major of Volunteers and the other a Captain.)

The civil war was on and Franklin, in common with most of the colleges of the north, was left almost without students. On account of failing health President Bailey resigned in 1862; and in a short time afterwards the doors of the institution were

closed. In 1867 Professor William Hill and Professor J. H. Smith, who had been conducting the academy at Ladoga, rented the college buildings and brought to Franklin as much of the work and spirit of the Ladoga school as was possible; they used the south building (Bailey Hall) for the young women's dormitory and a boarding department, and the north edifice (Chandler Hall) for the young men's dormitory, recitation rooms and chapel.

At a meeting of the Education Society, held at Franklin June 12th, 1868, the following resolution was passed:

"That we tender to Professor W. Hill and his worthy associates the expression of our high appreciation of the enterprise, ability and success with which they have managed the school, which has been held in the college edifice during the year just closed, and we hereby pledge ourselves to use every effort in our power to cooperate with him and them to gather a much larger school the year just commenced."

The success of the school had the effect to encourage the board of directors to take up again the work of carrying forward college instruction; the buildings and grounds were put into good condition at a considerable expense, and the following faculty was chosen to commence instruction in September, 1869: the Rev. W. T. Stott, pastor at Columbus, acting president and professor of physical science; F. W. Brown, professor of ancient languages; the Rev. J. E. Walter, professor of mathematics; Mrs. M. A. Fisher, principal of the preparatory department; and



SILAS
BAILEY D.D.
1852 - 1862



GEORGE C.
CHANDLER D.D.
1844 - 1861



E.B. BRYAN L.L.D.
1905 —



W.T. STOTT L.L.D.
1872 - 1905



H.L. WAYLAND D.D.
1870 - 1871

Doctors B. Wallace and P. W. Payne, lecturers on physiology. Two hundred and ten pupils were enrolled the first year, and so prosperous was the work of the year in general that the board was encouraged to go forward to the election of a president. Accordingly the presidency was offered to the Rev. H. L. Wayland, D. D., a professor in Kalamazoo College, Michigan, and he accepted it. The academic year of 1870-71 began auspiciously; the reputation of the president attracted attention to the college; he issued a paper —*The Campfire*, in which, in an attractive way, the work and wants of the institution were set forth. A financial agent was also sent into the field to solicit students and gather money to meet the increased expenses of the college. But the increased expenses were not balanced by an increased income, and the matter of a larger income became a serious one; and the seriousness of the situation was augmented by the fact that the improvements made in 1869 were made on borrowed money.

President Wayland came to the conclusion that if Indiana Baptists were in earnest about their college they would at once rally to its support when all the facts were presented, and that it was useless to think of securing less than \$100,000 additional funds. The insistence of his conviction led the board to consent, and declare that if this amount was not secured by a given date not far in the future, then it would be wiser to abandon the enterprise. Much earnest canvassing was done by the agent, the Rev. L. D. Robinson, and others; at length the board excused the president from

class work that he might take the field. But success did not crown these efforts; the brethren of the state were not ready for these strenuous methods, and hope vanished. The president resigned at the beginning of 1872; the creditors took the college property in payment of the loan, and the college board met and by vote disbanded. Those were days of Egyptian darkness for the friends of Franklin College. The way was now fairly open for the location of the institution of learning for Indiana Baptists at some more favorable point. It had been said that there were such points; matters looked a little as if the predictions of "Old Hundred," made in the *Witness* many years ago, might now come true. An informal meeting was held at Indianapolis, and it was consented by those present that if Indianapolis Baptists had any serious offers to make they should have sincere attention. No offers were made. In the meantime the instructors and students who had been connected with the college were widely separated, finding other institutions, or other fields of work.

But the good influence exerted by the college at Franklin, through its third of a century of work, did not die; it was deeper and more lasting than appeared on the surface; the presidents and professors had been men of large ability and high moral and spiritual worth; twenty-eight young men had been graduated; and hundreds of young men and young women had received valuable instruction and noble purpose in the old college. The town of Franklin had been moulded to literary taste, and an elevated social plane by the

presence of the institution through all these years; and so after all the hope of still having the college would not die.

Accordingly in the spring and summer of 1872 there was unusual diligence in finding a way to success. At length it was proposed that Articles of Association, in conformity to the laws of the State, be adopted; the stockholders were to elect a board of directors for the institution. Certain articles should forever secure the location at Franklin and control of the institution to the Baptists, by their having a majority of the members of the board and the faculty, including the president. But according to the proposal no further steps could be taken towards organization till \$50,000 had been raised by the sale of stock; and it was also stipulated that \$13,000 of the \$50,000 might be applied to the purchase of the college property that had been taken by creditors.

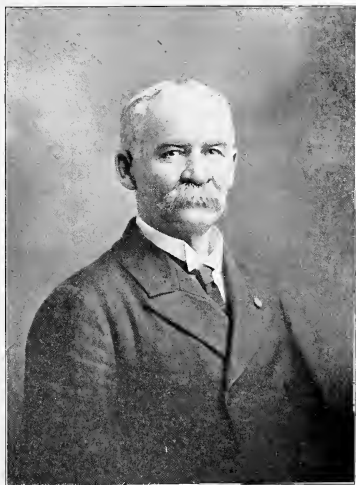
Before the summer was over the amount (\$50,000) had been raised, a meeting of the stockholders held and a board of directors elected.

The board proceeded to elect a faculty consisting of the Rev. W. T. Stott, president and professor of mental and moral philosophy; Miss R. J. Thompson, professor of history and physical science; Rev. J. E. Walter, professor of mathematics; Mrs. Bel R. Stott was chosen instructor in painting and drawing; and Miss Anna Allen instructor in music. The enrollment of students for the year was seventy-five; of these four were juniors, seven sophomores, and six freshmen. It was a small beginning—three teachers

in the literary department and not more than fifty students present at any one time. At chapel service especially, there was quite manifest a feeling of lonesomeness. There was, however, on the part of all concerned a steady and determined purpose to make the very most of the opportunities, and on the part of the leaders a most hopeful spirit.

The college year 1873-74 witnessed some changes in the faculty; Professor Walter resigned and Miss Thompson was transferred to the chair of mathematics; J. W. Moncrief was made tutor in the preparatory department, and E. S. Hopkins was chosen instructor in Latin and physical science. The number of students for the year was seventy-seven and there were four graduates—the first class for twelve years.

But while the work of instruction was going on fairly well the board was worrying over financial matters; ten of the subscribers to the stock had combined to resist payment; and this introduced an element of uncertainty very trying to both board and faculty. Various measures of conciliation were tried but to no purpose. At last the conclusion was that the matter might as well be tested, let the result be what it might. The case was taken to the circuit court and decided in favor of the college; then there was, for the time, a sense of relief. But the case was appealed to the supreme court, and again all was uncertain, and might remain so for months if not for years. It was a very depressing state of affairs, but in the meantime, however, there must be no cessation of effort



THE REV. NORMAN CARR.

for endowment and students, and the standard of scholarship must be rigidly maintained; and more than all the spirit of the board and faculty must be hopeful and courageous. At last the supreme court decision came, and again it was in favor of the college. This was the occasion not only for throwing hats and shouting huzzas, but also for beginning to plan larger things.

The year 1875-76 was noted for the attempt to raise enough money under the inspiration of the National Centennial to erect a building for the young women of the college. The success was small. During this year the subject of aesthetics was introduced into the course of study, and the next year history of philosophy became one of the required studies. The year 1879-80 witnessed some changes in the faculty; the Rev. C. H. Hall was made professor of Greek language and literature; the Rev. A. B. Chaffee was elected professor of Latin language and literature; D. A. Owen was chosen tutor in geology and chemistry, and J. M. Dungan was made head of the music department. The attendance of students was 107, and the assets of the college were \$112,906.05.

1883-84 was the Jubilee year, and considerable preparation was made for a fitting celebration. A volume was prepared and issued containing articles on the founders, the directors, the teachers and the alumni. It also contained a poem by Mrs. Viola P. Edwards, and a complete catalogue of all students who had ever been connected with the institution. This was the second year of the financial agency of

the Rev. N. Carr, who was to have so large and honorable a part in building up the finances of the institution, and gathering young men and young women for a course of study. The assets for this year were \$162,838.80 and the number of students 169.

The only other test ever made as to the financial solidity of the college came several years after the one already mentioned. The president of the faculty, having learned of a method of obtaining funds peculiarly adapted to old people who might not want their matters disturbed while they were living, recommended it to the board and the financial agent was encouraged to make use of it. It was, in short, a bond for a legacy. So many months after the decease of the donor the given amount was to be paid to the treasurer of the college. It was a better instrument than a will, for it could not be set aside as wills sometimes are, and it did not disturb the estate while the donor lived. A good many thousands of dollars were secured in this way. At length the legal heirs of one of these donors, after his death, tried to prevent the payment of the amount thus given. The case was taken to the circuit court and, after a full trial of the case in all its bearings, the suit resulted in favor of the college. So it seems most likely that no like case will be contested in the future.

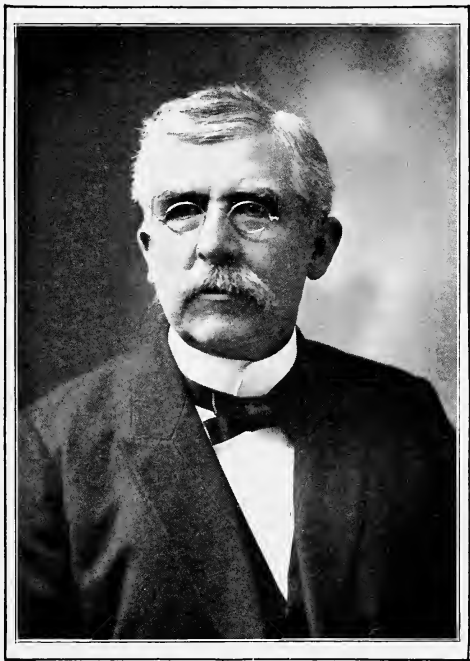
Most of the money raised for the institution in recent years has been by means of campaigns; one of these had as its motive the finishing of the first hundred thousand dollars of endowment. Another was for the finishing of the central building, (Stott Hall);

another was for the endowment of a woman's professorship; and still another for the endowment of the president's chair. There were two campaigns in which Mr. J. D. Rockefeller had a share; in the first he gave \$10,000 on condition that the Baptists of Indiana would raise \$40,000, and the campaign was successful; again he agreed to give \$15,000 on condition that the state would raise \$60,000, and this campaign was also successful. It was called the business men's campaign. The James Forsythe professorship of English was named for the brother himself, who had given nearly the amount needed to endow the chair. Of the \$75,000 raised during the business men's campaign it was stipulated that \$25,000 of the amount should be used in the construction of Shirk Hall for the library. The Greek professorship of \$20,000 was proposed by Mr. A. J. Thurston, a member of the board, who was a liberal giver to the fund.

The next movement for the improvement of the condition of the college was led by A. A. Barnes, of Indianapolis, a member of the college board. He saw and felt the necessity of so remodeling the buildings that they would be better adapted to class work and would present more the appearance of modern architecture; his plan of improvement was excellent and he carried out the details with the greatest care. In the movement he had the sympathy and practical support of Grafton Johnson, of Greenwood, an alumnus of the institution, and also a member of the board. The improvements were made at a cost of \$20,000 or

more, and no one thing has done more to gratify the students and friends of the college than this work planned by Mr. Barnes.

Just now there is still another movement in advance, that deserves extended mention; at its meeting in the latter part of the college year 1906-07, the board decided that a young women's dormitory was a necessity to the progress of the work of the college, and voted to begin the construction; it is now nearing completion and is a building of excellent appearance, and is fitted with the best of modern conveniences and furnishings. At the same meeting of the board the necessity of a gymnasium was talked of; but it was soon seen that such a building, and the dormitory as well, would necessitate a central heating plant capable of furnishing heat to the whole group of college buildings. It was also said that this much of permanent improvement ought to appeal to the citizens of Franklin, and Johnson county. A final decision was that the board would erect the gymnasium if the citizens would raise \$10,000 for the central heating plant. A meeting of the citizens was called, a fine spirit of co-operation was manifest, Judge H. C. Barnett was made chairman of the general committee, several subcommittees, or teams were organized, hard and cheerful work was done, and in a short time, comparatively, it was announced that the amount had been raised, and the whistles and bells made known to all the inhabitants that the "whirlwind campaign" had been a complete success. Contracts for these two additional structures were let, and before



DR. B. WALLACE.



many weeks the whole college plant will be in excellent running order, and the present prospect is that before long the college will be able to supply water and light for all its buildings, as well as heat.

And still better than all a most desirable change has just been made in the organization of the institution whereby the governing body becomes more stable and therefore more efficient. The joint stock association plan of 1872 had already begun to manifest elements of weakness; original stockholders were dying and making no disposition of the stock; after a few more years it would be difficult to assemble enough stock to make a respectable meeting. This result had been foreseen for years and at one time the board appointed a committee to see if some desirable change might not be made in the constitution of the governing body; the committee reported that the time did not yet seem ripe for such a change. At a late meeting of the stockholders another committee was appointed to canvass the whole matter again. This committee, consisting of Dr. B. Wallace, R. A. Brown and E. E. Stevenson (two of them attorneys), gave much time and investigation to the matter and finally proposed a constitution, the main features of which were an enlargement of the board of directors to twenty-four, and making it a self-perpetuating body; and the transfer of all stock to the control of this board. A meeting of the stockholders was called, and in this meeting, where a large portion of the stock was represented, either in person or by special proxy, the report of the committee was adopted without dis-

sent, and the proper legal steps were ordered to complete the transfer. A board of representative Baptists from every principal section of the state was selected, and now all intelligent friends of the college feel doubly sure of both the stability and progress of the institution that so many thousands love. There is now a more earnest challenge than ever before to men and women of wealth to invest large sums where they may feel the utmost confidence that the investment will be safe, and will yield large returns in the way of preparing young men and young women for an honorable and successful part in the world's work. Other matters worthy of note will be given, but there will be no attempt to observe the proper chronological order.

The geological cabinet was the gift of S. S. Gorby, at the time of the gift, Indiana state geologist. The president frequently suggested to him the desirability of placing his collection where it would be safe and where it would be seen and studied by many interested in the subject. It was a most valuable collection and for a while he hesitated; at length he consented to make the gift upon certain conditions; these the college was glad to accept. An expert was employed and the specimens were analyzed, classified, catalogued and placed in cases made after Mr. Gorby's own suggestion. The telescope was the gift of C. P. Jacobs, of Indianapolis.

The number of departments and professors has grown from three (in 1872) to thirteen (in 1908); the assets have grown from \$78,111 in 1872 to \$464,-

826.76 in 1908; and the attendance of students from seventy-five in 1872 to 300 in 1908; (this is approximate—the complete enrollment not yet being made.) The number of graduates up to 1872 was 28; it is now (including the class of 1908) 468.

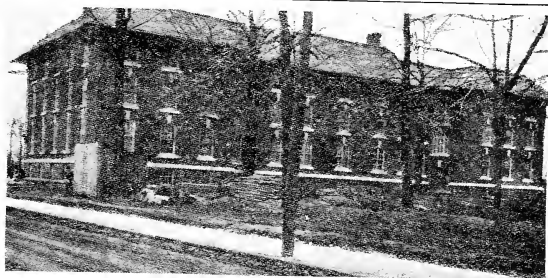
The college treasurer, Dr. B. Wallace, M. D., was graduated from Franklin College in the class of 1860, and was immediately elected to membership in the faculty as tutor. But when the suspension of 1862 came, on account of the civil war, he began a course of study in medicine, graduating from Jefferson Medical College, Philadelphia, Pa., in 1867. At once he began the practice of medicine in Franklin. He was elected treasurer of the college in 1864 and has had the office from that time to this—forty-four years—and “never lost a dollar.” The work of the office of treasurer gradually grew till at length he was obliged to give up most of his medical practice. Being chairman of the finance committee in addition, the work demands constant and close attention.

The library began in 1869 with less than three hundred volumes; by means of gifts in kind, gifts of money and fees it has grown to between sixteen thousand and seventeen thousand volumes, classified and catalogued after modern library methods, and housed in a very commodious and beautiful building—the gift, in the main, of the E. H. Shirk family.

As an indication of how much the college had accomplished, even in its earlier years, here follows an extract from a report made by the president in June, 1874:

"The whole amount of funds collected from 1834 to 1841 was \$3,856.80; of this amount Judge J. L. Holman gave \$500, the largest single gift up to that time. The amount collected from 1841 to 1848 was \$10,655.14; of this sum the Rev. William Rees, the agent, collected \$5,000. The first general movement for endowment was an effort to raise \$60,000, and only a part of it was ever collected; from the amount collected the south building (Bailey Hall) was erected as an investment. On the reorganization in 1869 \$1,000 was found in the treasury. The total collected from 1834 to 1872 was \$71,561.94, and all this while (1862 to 1869 excepted), college instruction of a high order was maintained, and the college still had property worth \$40,000. One great gain in the dissolution of the former organization was the abolishment of the scholarships which had so long handicapped the progress of the institution. So that on the whole Franklin College, even back there, had given back to the denomination in instruction and inspiration far more than it had received in the way of funds."

A christian college is not to be measured alone by the number of its students nor the funds in its control; but also by the spirit which it cherishes and imparts, and the largeness and nobility of purpose of those who have shared its advantages. Not to speak of the many places of honor and responsibility which the students of Franklin College have filled and are filling in our own country, it is with commendable pride that attention is called to the list of those who



WOMEN'S DORMITORY—FRANKLIN COLLEGE.



STOTT HALL—FRANKLIN COLLEGE.



SHIRK LIBRARY BUILDING—FRANKLIN COLLEGE.

have felt impelled to go into other and benighted lands for the sake of carrying messages of joy and hope.

The following students have gone abroad as missionaries under the auspices of the American Baptist Missionary Union:

Judson Benjamin—Burma, 1848.

Miss Mary E. Thompson—China, 1876.

Mrs. Cora C. Harvey—Africa, 1880. (She was possibly under the southern board.)

Miss Lenore Ayers—Japan, 1887.

Mrs. Inez McGuire—Burma, 1889.

Charles G. Hartsock—Africa, 1890.

Mrs. Cora S. Packer—Burma, 1893.

Miss Julia E. Parrott—Burma, 1894.

Mrs. Adele P. Schrader—Burma, 1894.

Miss Bertha E. Davis—Burma, 1896.

H. B. Benninghoff—Burma, 1902.

Mrs. H. B. Benninghoff—Burma, 1902.

A still larger number have gone as missionaries to the west under appointment of the American Baptist Home Mission Society; and two of the very efficient district secretaries located in the west are the Rev. I. N. Clark, for the Missionary Union, and the Rev. N. B. Rairden, D. D., for the Home Mission Society.

Knowing that the board of the college was never given to fulsome eulogy, the following testimonials afford sufficient evidence that those who have served as presidents of the institution have had both the respect and affection of the directors as well as of the denomination of the State at large.

Resolution on the occasion of the resignation of President G. C. Chandler, October 8th, 1849:

"Resolved, that we cannot let this opportunity pass without testifying our high appreciation of his past services; and the obligation of the denomination to remember with gratitude his constant devotion to the interests of the college, and his untiring perseverance under circumstances of the most trying discouragement; and especially devoutly to acknowledge the blessings of God which have so signally prospered his efforts."

Upon the resignation of President Silas Bailey, December 17th, 1862, the following was passed:

"Resolved, that in the resignation of President Bailey, Franklin College has sustained a loss that cannot be repaired. That by the self-sacrificing devotion and distinguished ability with which Dr. Bailey has discharged the difficult and complicated duties of his office during a period of ten years he has laid the denomination in the State under obligations which they can never cancel. We tender to him the assurance of our deepest sympathy in his affliction and an earnest desire for his speedy recovery."

Upon the resignation of President W. T. Stott the following resolution was adopted:

"First: We are grateful to God for his (President Stott's) long period of service. More than a generation has passed since he entered upon that service, with the limitations of a college indebtedness and two failures, attended with the hopelessness and bitter-

ness which failure brings; but with an unswerving faith in the Baptists of Indiana and in God.

"Second: We appreciate the service of the man as only those can upon whose heads and hearts rests the responsibility of a great and growing cause. He has given the best years of his life, persistent purpose, courage, patience, self-denial, hope—and a first-class college.

"Third: We appreciate the man, his sincerity, his honesty, his efficiency, his christian character, and his undying love for Franklin College. And we most earnestly hope that for years yet he may live to rejoice in the memory of our common past, and to participate in the fruition of our larger future. May the blessing, the peace and the comfort of God abide upon him and his."

Nor were presidents the only officers whose good work was appreciated; upon Secretary N. Carr's resignation June 10th, 1902, the following was voted by the Board:

"In accepting the resignation of Secretary Carr as Financial Secretary of the Board we desire to place on record our appreciation of his worth and work. He undertook this work for us over twenty years ago, when our appliances were not what they are now; he evidently knew that there was hard work before him—and for a long time. The college assets when he began were \$111,333; by slow degrees they have increased till they are now \$425,000. Our library consisted of 3,500 volumes then; it now has 13,500; our laboratories have been created in this time, and

the central building erected. The productive endowment was \$62,000 then, it is now \$225,000.

"But it is not simply of what can be put into figures that we would speak; he has constantly shown a kindly, loving, forgiving spirit and so has been made welcome in the homes and churches of the State. He was willing to take a small gift as well as a large one, and when he was refused he had a way of still keeping the respect if not the admiration of the one who declined to give to the college. He had the happy faculty of making friends of the children, and scores of students had their first impulse to come to Franklin College from his fixing the attention upon it in some taking way such as suits a child. His spiritual earnestness and tenderness were of such a kind that could readily find his way into a religious revival, and preach sermons of such power as were ever possible to those who had spent their lives in evangelistic work. The pulpits of the state were always open to him. The accuracy of his accounts was never questioned; every penny was faithfully accounted for. In short he entered fully into the life of the denomination in Indiana; and into every financial movement the college has made since he has been officially connected with it. We part with him with sorrow and assure those to whom he goes that they will find in him an enthusiastic, faithful and loving servant of the Lord."

President Bryan's brief but explicit letter of acceptance was as follows:

"January 9th, 1905.

"I have decided to accept the invitation of the

Franklin College Board to become President of the College, on the terms mentioned in the meeting with the committee January 7th."

And may it be two score years before there shall be an occasion for the board to pass resolutions because of his resignation.

CONCLUDING REFLECTIONS.

One cannot read the story of the struggles of the Baptists of the earlier times in Indiana without the conviction that they were profoundly in earnest in their efforts to preach the gospel of Christ and establish churches after the apostolic pattern. They had too recently come from New England, Virginia and the Carolinas to forget the persecutions of their fathers and brethren for advocating Baptist beliefs; they could not, nor would they forget to "look upon the rock whence they were hewn, and to the hole of the pit whence they were digged."

Wordsworth's Pilgrim Fathers might not inappropriately apply to these pioneer Baptists:

Well worthy to be magnified are they
Who, with sad hearts, of friends and country took
A last farewell, their loved abodes forsook,
And hallowed ground in which their fathers lay;
Then to the new world explored their way,
That so a church, unforced, uncalled to brook
Ritual restraints, within some sheltering nook
Her Lord might worship and His word obey
In freedom. Men they were who could not bend;
Blest Pilgrims, surely, as they took for guide
A will by sovereign Conscience sanctified;

Blest while their spirits from the woods ascend
Along a galaxy that knows no end,
But in His glory who for sinners died.

Their fundamental and distinguishing doctrines they were willing and glad and determined to stand for in their western wilderness homes. And an unbiased study of their record during the past century obliges us to say that everywhere and always they stood with unyielding firmness for what seemed to them to be the vital teachings of God's word: these were such as that the scriptures are a sufficient rule in all matters of christian faith and practice; complete civil and religious freedom; a spiritually regenerate membership for the churches; autonomy in church government; separation of church and state; and immersion as the only scriptural baptism. And that in some sections of the state there was hesitancy in giving to the ministry an adequate financial support, and an apparent distrust of liberal learning, is obviously even if without sufficient reason, due to the fact that in the established church in the colonies from which they came liberal learning and liberal salaries were intimately associated in their minds with ecclesiastical officials whose lives were little less than a reproach to religion; and beginning to revolt from a system that was anything but spiritual, all that was in any way associated with the system was also distasteful and under the ban. This is at least a partial explanation, but it is not suggested as a sufficient excuse.

Still another fact which greatly retarded denomina-

tional growth was the fear, frequently expressed, that the administration of missions by societies would interfere with and finally destroy the autonomy of the local churches. Again and again, sometimes by means of serious argument, and sometimes by caricature, the leaders in some of the Associations would warn the brethren against these societies, particularly the Baptist Board of Foreign Missions. We remember, too, that the covetousness of the natural heart quickly finds support in any suggestion, even the faintest, that the funds asked for, either in the method of obtaining them or in the purpose for which they are asked have no warrant in the scriptures. But it is a pleasure to record that the anti-mission spirit was not universal; we would better say that it was true of some churches in some Associations; and that in some Associations the anti-mission churches outnumbered those that favored missions. The state as a whole was never anti-missionary, at least there never was the least expression of such a spirit in the General Association. The influence of Daniel Parker, that "scourge of the saints," is to be explained by the fact that he pandered to the prejudices of uninformed men and women, especially against what he grew eloquent in calling "man made schemes;" and in his enthusiastic advocacy of a doctrine which neither he nor his hearers understood, but which gained adherents by virtue of the uniqueness and mystery that attached to it. His career was that of the comet and not the star.

A very natural question arises as to why the contest between early Indiana Baptists and the followers

of Alexander Campbell was so strenuous and long continued. And the answer is not far to seek; Indiana Baptists, in common with the whole denomination, had it as a cardinal doctrine that the spiritual regeneration of the heart by the sovereign power of the Holy Ghost was essential to church membership, and that baptism was in no sense a procuring cause of salvation; the followers of Campbell did not emphasize the former, and they did attach saving virtue to the ordinance of baptism. There was essential agreement between the two denominations as to the insufficiency of creeds, congregational church government, and immersion as the right mode of baptism. It can also be said that while the followers of Campbell were Arminian in general, Baptists were Calvinistic. One of the methods adopted generally at first by the followers of Campbell and deeply deplored if not detested by the Baptists, was that of proselytism. At the first Campbellism made its gains by invading other churches, particularly the Baptist churches.

But happily for us all the old issues have mainly passed away; antimissionism as a contention is almost without an advocate in the State; the few churches that oppose missions and education are rapidly growing fewer; the duty to support the ministry is no longer called in question, and the most liberal learning, if it be dominated by loyalty to Jesus Christ, is nowhere now regarded as a hindrance, but rather a positive help, to those who are called to leadership in the churches. But another reflection not so pleasing is the fact that in our goodly State Baptist prog-

ress has not kept pace with the general development in business, culture and christian activity. Wealth has multiplied many fold, not to say many hundred fold, in the past century in our state, and it is reasonable to suppose that Baptists have had a fair share in this material prosperity; but neither our numbers nor our benevolence would indicate that the Lord's full portion of this increase of wealth has been consecrated to the wisest and most energetic building up of that part of the kingdom especially committed to us. We have not yet planted churches in every county seat and every other center of population where a church is needed; we have not yet so fully endowed our institution of learning that it is able to send trained Baptist young men and young women out into all the churches to help in the building up of intelligent, strong manhood and womanhood in all the membership; we have not yet reached the full measure of our obligation to preach the gospel in all the world—in foreign lands, and in distant and destitute parts of our own country. Might not the Master well say to us as He said to one of His earliest disciples: "Have I been so long time with you, and yet—?"

But the dawn of a better day is upon us; there are not wanting evidences in these most recent years that our people are both having larger visions, and are girding themselves for more generous giving and more vigorous service. In common with the Baptists of this whole country we are beginning to see and appreciate the great honor that our God has bestowed upon us in that the fundamental denominational prin-

ciples for which our fathers and we have stood so positively and so long are at length having universal recognition. As was shown at the World's Baptist Conference in London these radical Baptist beliefs are becoming known and accepted, in a greater or less degree, in all the civilized nations.

This is our glorious heritage, and in the consciousness of it we shall set for ourselves a higher standard of achievement; we shall adopt the best business methods, and with new devotion to our King will gladly give ourselves and what we have to the extension of His glorious kingdom, not only in Indiana, but also "to the uttermost parts of the earth."

THE END.

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